Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending those seuen Psalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar praiers*, and reduced into meeter *by* WILLIAM HVNNIS, *one of* the Gentlemen of hir Maiesties honourable Chapell, and maister to the children of the same.

Wherevnto are also annexed his Handfull of Honisuckles; *the Poore Widowes Mite*; *a Dialog betweene Christ and a sinner*; *diuers godlie and pithie ditties*, with a Christian confession of *and to the Trinitie*; *newlie* printed and *augmented*.

1592.

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[redacted]

To the right Honourable and *vertuous Lady, Francis, Countes* of Sussex, & one of the Ladies of hir Maiesties most Honourable [illegible] chamber. W. Hunnis wisheth increase of vertue and honour with long life [illegible] health, godlie feare, firme faith, and assured hope in the Almightie.

[illegible] *He proofe of your Ladishippes* [illegible] *vertue hath emboldened me to* [illegible] *set forth this litle worke vnder* [illegible] *your honourable defense. And* [illegible] *fault by me is committed* [illegible] *of so slender a* [illegible] *hoping vpon your honourable courtesie, which rather respecteth the mind of the giuer, than the worthinesse of the gift; and poising the giuers desire to plese and zeale to profit, more than the qualitie of the offense, I doo assure my selfe to be remitted of the trespasse, which maketh me thinke my trauell not onelie sweet, but also verie richlie recompensed.*

Your Ladiships to command
VVilliam Hunnis.

110

The Author to his Booke.

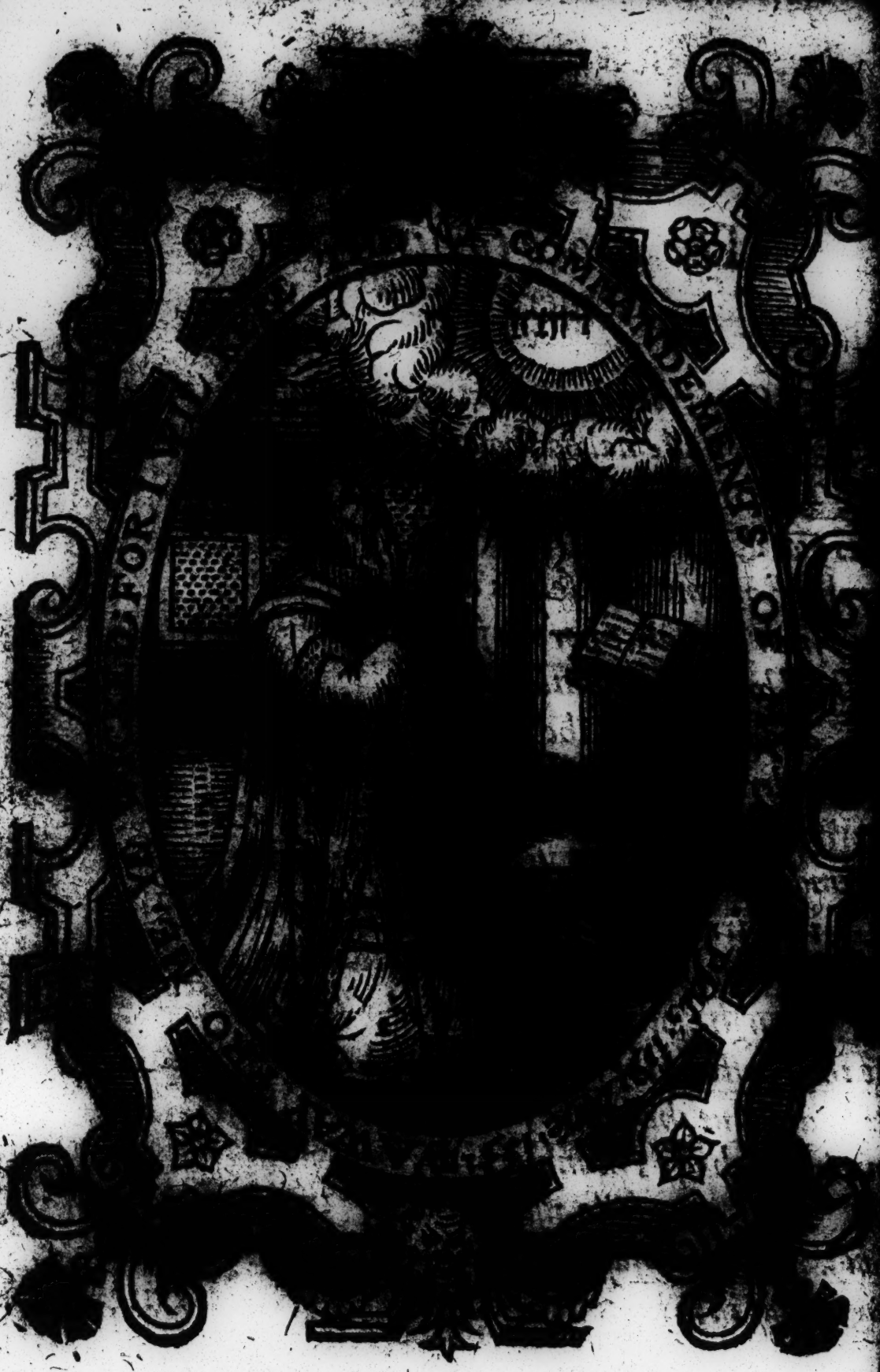
PAsse foorth my booke into the hand
and view of sundry men:
Humble thy selfe, declare thy name
who thee thus clad and when.
And blush not at the frumps of some,
ne feare at ot others frowne:
More rich thou art in thredbare cote,
then some in silken gowne.
And giue them all to vnderstand,
from whence thou first diest spring,
How thou wast fostred in the brest
and bosome of a king.
And so (perhaps) some woorthie wight
will shape thee rich araie,
And set thee foorth as thou deseru'st
with costly iewels gaie.
Behaue thy selfe in such good sort,
if possible may be,
That euery one may thee imbrace,
and wish well vnto me.

Vale.

The Booke to his Readers

Good freends with fauor me peruſe,
halfe naked though I bee,
Or not attird ſo gallantlie,
as you deſire to ſee.
Yet this from me your ſelues aſſure,
ſuch ſubſtance here to find,
As ſhall bring hope vnto the hart,
and comfort to the mind.
Oft vnder ſhort and ſimple weed,
ſuch vertue may be found,
As vnder pall of purple hew
that traileth on the ground.
I being good, am not the worſe,
though clothing mine be bad,
He that beſtowd the ſame on me,
did giue the beſt he had.
In whoſe behalfe I humblie pray,
and for my ſelfe alſo,
You would vouchſafe to mend thoſe faults,
that in my cote ye kno.

Vale.



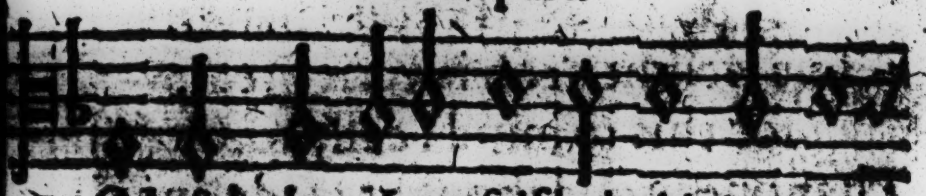
Psalme 150. *verse*. 3. *and* 6.

¶ Praise him in the sound of the trumpet: praise him vpon the lute and harp. Let e-uerie thing that hath breth praise ỹ Lord

Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. Psal. 6.

The first part.



1. O Lord when I my self behold, how wic-

ked I haue bin; And view the paths and

wayes I went, wandring from sin to sin;

2. Againe, to thinke vpon thy power, thy

iudgement, and thy might; And how that

nothing can be hid, or close kept from

thy sight:

3 Euen then (alas) I shake and quake,
and tremble where are I stand,
For feare thou shouldst reuenged be,
by power of wrathfull hand.
4 The weight of sin is verie great,
for this to mind I call, (thi
That one proud thought made angels
from heauen to slide and fall.
5 Adam likewise, and Eue his wife,
for breaking thy precept,
From paradice expelled were;
and death thereby hath crept
9 Vpon them both, and on their seed,
for euer to remaine,
But that by faith in Christ thy sonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did swallow in,
Corah, Dathan, and Abiron,
by reason of their sin.
8 Also because king Dauid did
his people number all,
Thou Lord therfore, in three daies spac
such greeuous plague letst fall;
9 That seuentie thousand men forthwi
thereof dide presentlie,
Such was thy worke, such was thy wrath
thy mightie power to trie.
10 (Alas) my sin surmounteth theirs,
mine cannot numbred bee,

An

And from thy wrath most mightie God,
I know not wheare to flee.
11 If into heauen I might asend,
wheare angels thine remaine,
O Lord, thy wrath would thrust me forth
downe to the earth againe.
12 And in the earth heare is no place
of refuge to be found,
Nor in the deepe and water course,
that passeth vnder ground,
13 Vouchsafe therefore, I thee beseech,
on me some mercie take,
And turne thy wrath from me away,
for Iesus Christes sake.
14 *Lord in thy wrath reprove me not,*
ne chast me in thine ire,
But with thy mercie shadow me,
I humbly thee desire.
15 I know it is my grieuous sins
that do thy wrath prouoke,
But yet O Lord, in rigor thine
forbeare thy heauie stroke,
16 And rather with thy mercie sweet,
behold my heauie plight,
How weake and feeble I appeare
before thy blessed sight.
17 For nature mine corrupted is,
and wounded with the dart
Of lust and foule concupiscence,
throughout in euery part.

Verse 14. *Domine ne in furore tuo arguas me, neque in ira tua corripias me.*

18. I am in sinne conceiude and born
the child of wrath and death,
Hauing but heere a little time
to liue and draw my breth.
19 I feele my selfe stil apt and prone
to wickednesse and vice,
And drowned thus in sinne Ilie,
and haue no power to rise.
20 *It is thy mercy, ô sweet Christ,*
that must my health restore:
For all my bones are troubled much,
and vexed very sore.
21 I am not able to withstand
temptations such as bee,
Wherefore good Lord vouchsafe to hea
my great infirmitie.
22 Good Christ, as thou to Peter didst
reach foorth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leaper clensed was,
by touching with thy hand:
And Peters mother raised vp
from feuer whole to stand.
24 So let that hand of mercy thine,
make cleane the leprosie
Of lothsome lust vpon me growne,
through mine iniquitie.
25 Then shal there strength in me appe
through grace my cheefe releefe,

Verse. 2. *Misere mei domine, quoniam infirmus sum sana me domine quoniam cõturbata sunt omnia essa mea.*

Th

sorrowfull soule.

Thy death, O Christ, the medicine is
that helpeth all my greefe.

6 *My soule is troubled verie sore,*
by reason of my sin:
But Lord how long shall I abide
thus sorrowfull therein?

Verse. 3. *Et anima mea conturbata est valdè, sed tu domine vsquequo.*

7 I doubt not Lord, but thou which hast
my stonie hart made soft,
With willing mind thy graue to craue,
from time to time so oft;

8 Wilt not now stay, but forth proceed
my perfect health to make,
Although a while thou doost defer,
yet is it for my sake.

9 For Lord, thou knowst our nature such
if we great things obtaine;
And in the getting of the same
doo feele no greefe or paine;

10 We little doo esteeme thereof,
but hardlie brought to passe,
A thousand times we doo esteeme,
much more than th'other was.

11 So Lord, if thou shouldst at the first
grant my petition,
The greatnes of offenses mine,
I should not thinke vpon.

12 Wherefore my hope stil bids me crie
with faithfull hart in brest,
As did the faithful Cananite,
whose daughter was possest.

33 At leaſt if I ſtill knock and call
vpon thy holy name.
At length thou wilt heare my requeſt
and grant to me the ſame:
34 As did the man three loaues of bi
vnto his neighbour lend,
Whoſe knocking long for him to ri
and ſhew himſelfe a friend.
35 Lord by the mouth of thy deere ſo
this promiſe didſt thou make:
That if we knock thou open wilt
the doore euen for his ſake,
36 Wherefore we crie, we knock, we e
and neuer ceaſe will wee,
Till thou doo turne to vs, ô Lord,
that we may turne to thee.

The ſecond part.

Verſ. 4. *Conuerte domine, & eripe animam meã ſaluum me fac, propter miſericordiam meam.*

TVrne from thy wrath, ô Lord of hoſts,
and ſet my heart at large:
oh ſaue me for thy mercies ſake,
and all my ſins diſcharge.
2 Not for the merits I haue done
ne for the works I wrought,
But for thy endleſſe mercy ſake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to paie,
And how to recompenſe the ſame,
none other can I ſaie;

But goodnesse thine must me acquit,
or else (alas) must I
To prison, where no ransome may
set me at libertie.
For why in death, ô God of life,
no man remembreth thee,
And in the hell who giues thee thanks
was none yet knowne to bee.
The greeuous plagues and tormentes
so smarting be and strong, (there,
That no man can haue mind on thee,
or thee counselle among.
No time is there of space, ne place
repentance for to find;
But burning paines, and tormentis shape
to al be there assind.
Remembring this while I am here,
and doo this life possesse,
To thee, O Lord, in humble wise,
I doo my faults confesse.
And with a spirit all sorrowfull
I doo my sins lament,
And sorie am euen from my soule,
I did such waies frequent.
And am with groning nearie made,
through tast of many feares,
The night I spend my bed to wash,
my couch to wet with teares.
Not weeping to the sight of men,
(as dooth the hypocrite)

Verse. 5
Quoniam non est in morte qui memor sit tui, in inferno autẽ quis confitebitur tibi

Verse. 6.
Laborauí in gemitu meo, lauabo per singulas noctes lectum meum, lachrimis meis stratum meum rigabo.

But

But in thy chamber secretlie,
where I my sins recite.
12 Not onelie with the teares of eie
but teares set from a low,
That is, from bottome of my hart,
repentance great to show.
13 And as my bodie I haue made
a seruant vnto sin;
So will I now, by power of grace,
delight no more therein:
14 But will the same on thee bestow
ô Lord, and freelie giue,
To serue thee Lord in righteousnes
the daies I haue to liue.
15 For in this bed of flesh and bloud
and couch of sensuall life.
The soules of all from Adams fall,
haue laine in wo and strife.
16 And this doth make our counten
or mind to chaunged be,
For in the greefe of this our coue
of sensualitie.
17 For when we seeke therein to re
and thinke some ease to find,
It after turneth to our greefe,
and anguish great of mind.
18 It is a serpent faire in face
appearing to the sho;
But in his taile a sting lies hid
of endlesse paine and wo.

19

Sorrowfull soule.

Mine eie, ô Lord, is troubled sore,
with extreame rage and paine:
d I among mine enimies
doo weake and old remaine.
The wicked feend mine enimie,
still seeketh to deuise
ne matter of occasion,
to laie before mine eies.
The world also doth draw me forth
to follow hir delight:
flesh to sensualitie
runs on with maine and might.
The companie of wicked sort
entise me day by daie:
us I with them, and they with me,
(alas) stil run astraie.
These enimies I neuer can
be able to subdue,
must be thou, O Iesu sweet,
most mighty and most true:
Thou Lord which hast destroied deth,
the diuell likewise suppresst,
ust giue me power to ouercome,
whereby to liue in rest.
Then vnderneath thy death & crosse
I shal my sinnes displaie.
nd stronglie fight against my foes,
and boldlie to them saie:
Awaie from me ye that workers be
of wickednesse and sin:

Verse. 7.
Turbatus est à furore oculus meus, inueteraui inter omnes inimicos meos.

Verse. 8.
Discedite à me omnes qui o-

For

peramini iniquitatē quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voice,
and seene my teares therein.
27 You damned spirits, and liuers le
the members of the feend,
Away from me: for now your power
is brought vnto an end.
28 Your prince and maister of this wo
that hath me turnd and tost,
Is now cast out, and al his powet,
his might and strength is lost.
29 Althogh you haue me long time
in prison and in thrall;
Yet are ye now cleane ouercome,
by Christ most strong of all.
30 I that in darknesse earst was led,
doo now behold the light;
The Lord my praier sure hath heard,
my sute is in his sight.

Verse. 9. *Exaudiuit dominus deprecationem, in eam dominus orationem meā suscepit.*

31 To thee, O Lord, for grace I praid
and thou heardst my request,
And sentst abundant dewes thereof
vnto my quiest rest.
32 That I prai[illegible]kewise, all my sins
might cle[illegible] remitted be,
And thou hast granted my desire,
and safe deliuered mee.

Verse. 10 *Erubescāt & conturbentur ve-*

33 *Wherefore let all mine enimies*
confounded be with shame,
And that right soone and suddenlie,
O Lord I craue the same.

I know that all mine enimies
shal vexed be right sore;
nd that thou wilt put them to flight,
from hencefoorth euermore.
For what long time they haue possest
they lost in little space,
hrough operation of thy power,
and working of thy grace.
With wrong they kept which ÿ Christ
by blood hath dearly bought,
nd thou a mighty Champion
hast turnd their power to nought.
Lord, I therefore thy seruant poore
most earnestlie doo praie,
o guide my feet and steps aright
in thy most holy waie.
And that the fiend my enimie,
who seeks my destruction,
Maie neuer ouer my poore soule
haue any strength or power:
But as by grace I am restord
to fauour thine againe;
So with that grace defend me Lord,
From euerlasting paine, Amen.

Iemenser omnes vimici mei: conuertantur & erubescant valde velociter.

Beati quorum. *Psal.* 3.

The first part.

Sing this as before.

O God, I know by grace, th
the sinner is made iust,
Though we offend, yet iust
by grace through faith we
2 Which grace & faith are thy good
which thou hast giuen vs free,
And thorough them the works we
are made right good to bee.
3 I therefore Lord my faults confe
by helpe of heauenly grace,
And vtterlie my sinnes forsake,
and doo them al deface:
4 Be[illegible] to admit
w[illegible] bee,
And to fo[illegible] trespasses
which I haue doone to thee.

Verse 1. *Beati quorum remissæ sunt iniquitates & quorum tecta sunt peccata.*

5 *For blessed is the man indeed,*
whose wickednesse and sin,
Is cleane forgiuen and couered,
as they had newer bin.
6 I wil not hide my sinnes from thee,
nor freke them to excuse;
But with my hart wil them confesse,
and doo my selfe accuse.
7 For, Lord, who goes about to hide
his owne iniquitie,

Th

ou shalt the same make manifest,
that all the world may see;
Thou wilt him strip and naked make,
to his perpetuall blame.
hen he to iudgement shall arise,
and liue in endlesse shame.
And therefore blessed is the man,
to whom thou Lord shalt saie,
e imputs thy sinnes to thee,
nor to thy charge them laie,
He in whose spirit no fraud is found.
shall blessed be also;
d looke what thing he takes in hand,
shal prosper wel and go.
If I for sinne should faine my selfe
all sorrowfull to bee,
d were not so, then should be found
both fraud and guile in mee.
Or if I should account my selfe
a man that liueth iust,
ning my conscience stuft with sinne,
so full as may be thrust:
There shuld appere great fraud in me
for deepe dissembling so;
why, in me no goodnes dwels,
as of my selfe I kno.
If euer any good were there,
it surelie must be thine,
as for sinnes I many haue,
and they by right are mine.

Verse. 2.
Beatus homo cui nõ imputauit dominus peccatum, nec est in spiritu eius dolus.

Verſe. 3 *Quoniam tacui, inueteraue-runt oſſa mea clamando to-ta die.*

15 *For while, O Lord, I held my peace,*
confeſſing not my crime,
My bones did waſt through dailie plaint
I made from time to time.
16 My ſoule dooth feeble wax & f
becauſe I held my peace;
But now I haue my ſinnes confeſt,
I feele hir ſtrength increaſe.
17 I kept that backe I ſhould haue
or elſe extuſ'd the ſame;
And that I ſhould haue cloſelie ke
did publiſh to my blame.
18 I hid the ſinnes that I haue do
and they remained ſtill,
And boaſted foorth the good I did,
contrarie to thy will.
19 Thus were the works ẏ I had w
quite loſt with their reward,
And I among that ſort remaine
whom thou dooſt not regard.

Verſe. 4. *Quoniam die ac nocte grauata eſt ſuper me manus tua, conuerſus ſum in ærumna mea: dum configitur ſpina.*

20 *For day and night thy heauie han*
vpon me thou haſt laid,
And in my trouble was I turnd,
when I was ſore afraid.
21 My tribulation ſcourged me,
my moiſture is made drie,
My verie backe bone ſtricken was,
that I began to crie.
22 My conſcience likewiſe ſtrick
with pricke of great remorſe,

Sorrowfull soule.

And conscience mine vnquiet was,
till grace the same did force,
3 *And make me knowledge all my faults*
that I had doone to thee;
Thus hath thy grace made me confesse,
all mine iniquitie.

Verse 5. *Delictum meum cognitum tibi feci, & iniustitiam meam non abscondi.*

The second part.

Lord when against my selfe I spake,
shewing what I had bin,
Thou Lord, forthwith didst cleane remit
my wickednesse and sin:
So soone as I determind was,
no longer them to hide,
Thou Lord straight waie forgauest me,
my faith the same hath tride,
And yet my voice was in my mouth,
thine eare was in my hart;
Thus hath thy mercie clensed me,
throughout in euery part.
Thou art more readie to forgiue,
than we are to confesse;
So that we doo our selues accuse,
and shew our guiltinesse.
Some blame the diuel as cause of sin,
some destinie doo blame,
Some other saie complexion theirs
cannot auoid the same:
But, Lord, aleaue such vaine excuse,
and with the prophet saie,

Dixi, confitebor aduersum me iniustitiam meam domino, & tu remisisti impietatem peccati mei.

It's

Its I O Lord, that doo offend,
its I, I not denaie;
7 It is my selfe that wrought this w
through mine iniquitie:
Its I O Lord, and not the diuell,
nor yet my destinie:
8 Yet by thy sufferance, Lord, they
onelie entise a man;
But to inforce, or him compell,
that doo they neuer can.
9 Wherefore good Lord, my sicklie
to health againe restore,
For this ought all thy holie ones
to praie in time therefore,
10 *This is the time in which thou wilt,*
giue eare when we doo call;
For after this no time there is
thou wilt vs heare at all,
11 This is the time, Lord, thee to se
while that thou maist be found
This is the time thou wilt vs heare,
and keepe vs safe and sound
12 *From rage of many waterflouds,*
that with temptations flo;
And from the proud and wicked fo
with manie troubles mo.
13 *These shall no time approch to vs,*
to doo vs anie harme:
For why thy grace shall beat them
by strength of mightie arme.

Verse 9. Pro hac orabit ad te omnis sanctus in tẽpore oportuno.

Veruntamen in diluuio aquarum multarum ad eam non approximabunt.

14 Al

ſorrowfull ſoule.

4 Although amid this water floud
of ſurging waues of ſin,
Ye toſſed be among the rocks,
yet are not drownd therein.

5 *For thou, ô Lord, art my refuge*
from troubles all that be,
And though temptations of the world
about haue compaſt me;
6 I not regard intiſements theirs,
nor threats that they ſhal make:
For why my faith aſſureth me
that thou my part wilt take.
7 Thou Lord art onlie my defenſe,
my ioy is all in thee,
Thou ſhalt me compaſſe round about,
and ſafe deliuer me.
8 The tabernacle of my ſoule
is round about me ſet
With enimies, ſuch as doo ſeeke
mine hinderance and let.
9 But yet, O Lord thy prouidence
ſhall me deliuer ſtill,
And from al dangers me defend,
after thy holie will.
10 *Thou wilt informe and ſhew to me*
the waie that I ſhall go:
This life is but a pilgrimage
I paſſe in to and fro.
11 Of this waie Lord, thou art the end,
and marke whereat I ſhoot,

Verſe. 7. *Tues refugium meũ à tribulatione, quæ circumdedit me.*

Exultatio mea, eriue me à circundantibus me.

Verſe. 8. *Intellectũ tibi dabo, & inſtruã te in uia hac qua gradieris.*

Grant that I may this voiage paſſe,
and foes of mine confute;
22 And in the running of my courſe,
my faith ſo ſtrong maie bee,
That I may haue one of thoſe games
of immortallitie.

Firmabo ſuper te oculos meos.

23 *Thus ſhall thine eie of ſtrong defence*
on me be fixed ſure
And I with ioy ſhall able be
this trauell to indure.

Verſe. 9.
Nolite fieri ſicut equus & mulus, quibus non eſt intellectus In chamo & fræno maxillas eorum conſtringes. qui non approximabũs ad te.

24 For Lord if thou ſhouldſt turne th
or caſt thine eie aſide,
I ſhould not able be to run,
nor labor this abide.
25 *But ſhould be as the horſe and mule*
that vnderſtanding want:
Such of thy grace, faith, and good wo
Both barren be and ſcant.
26 They are too proud and ſcornful
Thy lawes to hould and keepe,
The luſts and pleaſures of the fleſh
ſo lulleth them aſleepe,

Verſ. 10.
Multa flagella peccatoris.

27 *But yet the mouthes of ſuch wild beaſts,*
thou Lord with bit and brake
Shalt ſnaffle them with chaine & curb
that doo thee ſo forſake
28 *For great and manie are the plagues*
of thoſe that ſinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

ſorrowfull ſoule.

9 And thou, O lord, that didſt thē plage
for their correction,
Vilt alſo giue them comfort great,
and conſolation.

10 *And he that truſteth in the Lord,*
he ſhall be compaſt in
vith mercie and remiſſion
of all his former ſin.

11 *Be glad therefore ye righteous,*
and in the Lord reioiſe:
for he by grace hath made you iuſt,
through his moſt louing choiſe:

12 Which were before ſtifnecked, proud,
now gentle meek and mild;
Not by your merits, but by grace,
as father to his child.

13 *All ye that be vpright of hart,*
in God reioiſe alſo:
nd to his will ſubmit your will,
in anguiſh, paine, and wo.

14 And as S. Paule th' Apoſtle was
ma.le great in his diſtreſſe,
o Lord in all extremitie
grant me the like ſucceſſe, Amen.

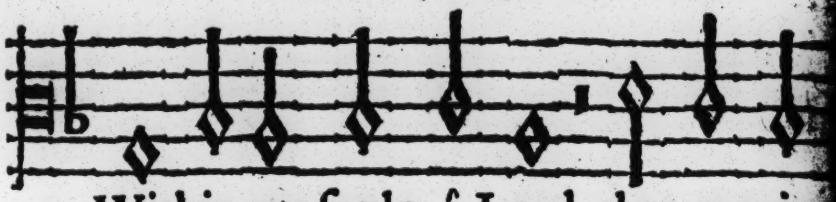
Sperantem autem in domino miſericordia circūdabit.

Verſe. 11. *Lætamini in domino, & exultate iuſti.*

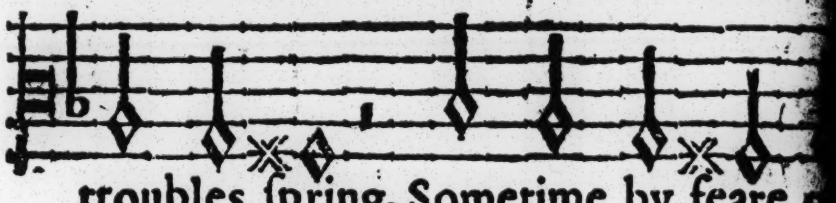
Et gloriamini omnes recto corde.

Domine ne in furore. *Pſal.* 38.

The firſt part.

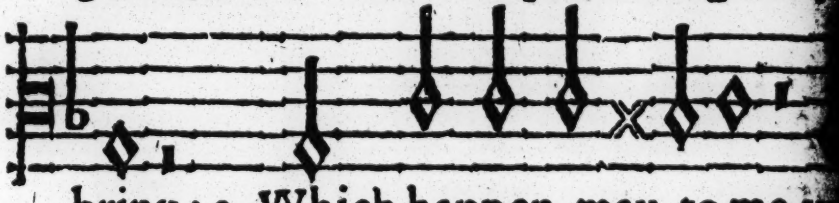


1. Within my ſoule, ô Lord, doe manie

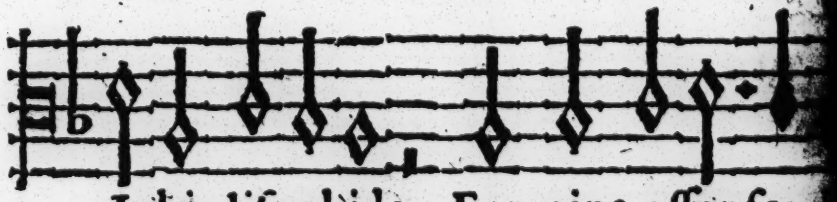


troubles ſpring, Sometime by feare

puniſhment, that temprall things ma



bring: 2. Which happen may to me,



I this life abide, For mine offenſes

to thee, which cannot paſſe vnſpide:

ſorrowfull ſoule.

Sometime, ô Lord, by feare
of ſickneſſe and diſeaſe,
Vhich here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
Sometime againe by feare
of death that follow muſt,
Vhich in a time vnlooked for
ſhall all conſume to duſt:
And laſt by feare, ô Lord,
of euer laſting paine,
Vhich I by ſin haue well deſerud
therein for to remaine.
But yet, ô bleſſed Lord,
when thou ſhalt angrie be,
n fiurie thine correct me not,
nor powre thy wrath on me.
And though thy bow be bent,
with arrow ſet therein,
nd readie thou my ſoule to wound,
for my committed ſin:
Yet let thy mercie mooue
with ruth on me I craue,
ecauſe thou knoweſt I cannot giue
the thing that I not haue.
For thou muſt firſt me giue,
yer I can giue to thee:
or of my ſelfe and from my ſelfe,
coms but iniquitie.
o *Thine arrowes, I confeſſe,*
ſo deepe haue pearſt my hart.

Verſe 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

Verſe. 2.
Quoniam ſagittæ tuæ infixæ ſunt mihi.

That medcine none, ne other craft,
can ſeuer them apart.
11 For if by craft I might
theſe wounds make whole again
And ſo eſcape eternall death,
and euerlaſting paine;
12 My feare ſhould be the leſſe,
my ioie a great deale more:
But thou, ô Lord, the leach muſt be,
for ſickneſſe mine and ſore.
13 *Thine hands thou haſt inforſt,*
ſo heauie vpon me,
Et conſumaſti ſuper me manũ tuam.
As death with dart I know right well,
cannot auoided be.
14 O death, vnto the man
that ſubſtance hath at will,
How ſharp and bitter is thy dart,
when thou comſt him to kill?
Verſe. 3! *Nõ eſt ſanitas in carne mea*
15 *Lord in my fleſh I feele,*
no helth there is at all:
For when I thinke moſt ſure to ſtand,
I rediеſt am to fall.
16 But bleſſed are thoſe men,
which neuer did offend
In ſinful luſts; but haue themſelues
kept cleane vnto the end.
17 For in their ſoules they find
great quietneſſe and reſt,
And euerie thing they take in hand,
dooth turne vnto the beſt.

18 But contrarie to thoſe,
that ſpend the day and night,
In exercile of wickedneſſe,
and take therein delight.
19 For they in conſcience feele
ſuch buſineſſe, broile, and ſtrife,
That for to thinke vpon their ſin,
a hell is to their life.
20 O Lord, among thoſe ſort,
my ſelfe haue gone aſtraie,
And from the face of anger thine, *A facia me tua.*
could neuer flee awaie.
21 Yet thou haſt ſuffered me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were void of reſt,*
by reaſon of my ſin: *Non eſt pax oſſibus meis a facie peccatorum meorum.*
And all my body greued was,
without and eke within.
23 Sinne may well be compar'de
vnto a ſerpent vile,
Which with his bodie, head, and taile,
dooth manie one begile.
24 For where the ſerpents head,
to enter dooth begin
There all the body with the taile,
apace coms ſliding in.
25 The motion firſt to ſinne
vnto the head applie

Verse, 4, *Quoniam iniquitates mea supergresse sunt caput meum: & sicut onus graue grauate sunt super me.*

And when the hart consents thereto,
then is the bodie nie.
26 The fact once being doone,
then is the serpents taile
With head and bodie entred in,
where he must needs preuaile.
27 *For why this serpent sinne*
so high himselfe dooth reare,
Aboue mine head, the weight of whome
is more than I can beare.
28 And this by sufferance came,
by licence that I gaue,
This serpents head into my soule
his entrance first to haue
29 For now hath he brought in
his bodie, taile, and al;
And therwith dooth surcharge my so
that she is like to fall.
30 The burthen is so great,
that manie times (alas)
She is compeld to doo the thing
she would not bring to passe.
31 Too hard it is for me
this serpent to expell,
It must be thou ô mightie king,
the strength of Israell.
32 Thou that the diuels drau'st foorth
out of the men possest,
Vouchsafe this serpent to expell,
and set my soule at rest.

Thy grace muſt worke in me
to be contrite in hart,
nd this from thee, to me muſt come,
withouten my deſart.

My bones corrupted are,
and putrifide ſo ſore,
reaſon of my follies paſt,
that wo is me therefore.

The marks of mine old ſins,
doo rotten wax againe,
nd freſh and greene they doo appeare,
to further more my paine.

By reaſon of my ſinne,
I am a wretch become,
eſting my mind on earthlie things,
like beaſt both brute and dum.

And crooked am I made,
vnto the verie end;
he daie throughout continuallie
with wo and greefe I ſpend.

Bicauſe I am throwne downe,
and nót compeld thereto;
No violence did me inforce
thus wickedlie to doo.

It was my will, which led
intelligence awrie:
And that which reaſon willed me,
the ſame did I denie.

Will is the middle part,
Lord, of my ſoule I know:

Verſe. 5.
Putruerũt & corruptæ ſunt cicatrices meæ à facie inſipientiæ meæ.

Miſer factus ſum.

Verſe. 6.
Et curuatus ſum vſque in finem: tota die contriſtatus ingrediebar.

And I my will for to exalt
did reaſon ouerthrow.
41 *Vr hereby my loines are full,*
that is, my fleſh to ſaie,
Repleat is with illuſions,
that me deceiue alwaie.
42 Ah wicked fleſh of mine,
that dooth my ſoule intiſe;
Thou hurtſt thy ſelfe, offendſt my G
by thy lewd exerciſe.
43 And by this luſt of mine,
no health is in my fleſh,
For ſin my ſoule and bodie greeues
ſtill daie by daie afreſh.
44 My ſoule tormented is,
by ſight of mind vncleane;
My bodie weake and feeble brought,
through luſt made bare and lea
45 *Thus I afflicted ſore*
and wearie low am brought;
And am a bondman vnto ſinne,
in word, in deed, and thought.
46 This ſinne ſo ſetled is,
that it will not depart,
Which cauſeth me *To rore and crie*
with ſorrow from my hart,
47 *O Lord the great deſire,*
that dooth proceed from me,
And mourning much that I doo make,
not hidden is from thee.

Verſe. 7. *Quoniam lumbi mei impleti ſunt illuſionibus*

Non eſt ſanitas in carne mea

Verſe. 8. *Afflictus ſum, & humiliatus ſum nimis. Rugiebam à gemitu cordis mei.*

Verſe. 9. *Domine coram te eſt omne deſiderium meum & geneſus meus à te non eſt abſconditus.*

Thy ſight is of great ſtrength,
for end thereof is none,
nd be the diſtance nere ſo far,
thy power and ſtrength is one.
Thy ſight, O God, attains,
to diſtante all that bee,
nd makes no change of more or leſſe,
as is with vs we ſee.
My hart is troubled ſore,
my ſtrength is gone me fro;
kewiſe the ſight of both mine eies,
from me is gone alſo.
The tribulations great,
wherewith my ſinfull hart
vext, and troubled night and day,
about in euerie part:
Is, I.ord, for feare of thee,
and of thy puniſhment,
Vhich thou ſhalt render vnto me,
for this my life miſpent.
O Lord, remooue from me,
this cloudie miſt of mine,
nd with thy grace and mercy mixt,
annoint my dusked eine;
That I the waie maie ſee,
wherein thou haſt delight,
nd in the ſame my ſteps direct,
to walke both day and night; Amen.

Verſe. 10.
Cor meum conturbatum eſt, dereliquit me virtus mea & lumen oculorum meorum, & ipſum non eſt mecum.

The second part.

MY wretchednes, O Lord,
is more than may be said;
Its not alone greefe of hart,
that maketh me dismaid.
2 Ne feeblenes of strength,
depreſt with vices all,
Nor in the blindnes of my soule,
which readie is to fall,
3 But otherwise it coms,
and stil increaseth more,
That is, where I thought comfort find,
is turned to my sore.
4 *My friends and neighbours Lord,*
in whom I put my trust,
Against me altogither stood,
and shewd themselues vniust,
5 *And they that stood me next,*
far off got them awaie:
And such as waited for my life,
set on me as a praie.
6 The force of wicked feends,
O Lord, is verie strong:
No earthlie power is like to theirs,
if thou them suffer long
7 To exercise their force,
on sinners all that bee,
Not one among ten thousand shall
be left aliue to thee.

Verse. 11 *Amici mei, & proximus mei aduersum me appropinquabant & steterunt.*

Verse. 12. *Et qui iuxta mee erant de longè steterunt, & vim faciebant, qui quærebant animam meam.*

They ſtudie to deceiue,
by worldlie pleaſures vaine,
nd ioyes ſuch as the fleſh deſires,
to bring vs endleſſe paine.
Theſe Lord haue ſought for me,
and wrought me ill the while,
nd with deceitfull vanities,
did dailie me beguile.
o Lord manie times I feele,
when I thus tempted am,
uch pleaſures ſpring, I ioy thereat,
not looking whenſe they came:
Or at the leaſt, O Lord,
I would not vnderſtand,
e ſee the ſnares for me were laid,
to bring me vnderhand.
The pleaſures of the fleſh
ſo ſweet ſounds in mine eare,
hat what is ſpoken there againſt,
I liſt not for to heare.
But as one being deafe,
with ſilence paſſe awaie,
nd as a man that dumbe is borne,
haue not a word to ſaie.
Indeed I muſt confeſſe
my ſelfe I haue not ſought,
or ſpake againſt my wickedneſſe
in ſuch ſort as I ought.
But as one deafe and dumbe,
that ſin no time would blame.

Et qui inquirebant mala mihi loquuti ſũt vanitates, & dolos to to die meditabantur.

Verſe. 30
Et ego tanquam ſurdus non audiebam, & ſicut mutus non aperiẽs os ſuum.
Verſe. 14
Et factus ſum ſicut homo non audiens, & non habens in ore ſuo redargutiones.

Ne open would mine eares to heare,
how to auoid the ſame.

16 Yet true it is, O Lord,
let man his faults confeſſe,
With ſighs and ſorrow from his har
he did thy lawes tranſgreſſe.
17 Yea let him doo his beſt,
and ſatisfaction make;
And yet if he be void of hope,
thou wilt him ſure forſake.
18 For Iudas ſorrow made,
when he had thee betraid,
And did reſtore the ſiluer backe,
and downe againe it laid.
19 He openlie confeſt,
he ſinned greeuouſlie,
In that he had falſly betraid,
the innocent to die;
20 And wanting hope, we ſee,
into deſpaire he fell,
And hangd himſelfe vpon a tree,
among the rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds,
And grace brings faith, and faith b
from which ſpring frutefull de
22 *And for bicauſe that I*
did alwaies hope in thee,
Thou wilt me heare, ô Lord my God,
and ſafe deliuer me.

Verſe. 15 *Quoniam in te domine ſperaui, tu exaudies me domine deus meus.*

My hope is firmelie fixt,
and cannot be remooude;
cauſe thy grace aſſureth me,
my faith is not reprooude.
Thus haue I ſaid, ô Lord,
leaſt any time at all,
ne enimies ſhould ouer me
triumph to ſee me fall.
For whiles my feet did ſlide,
againſt me much they ſpake;
at is to ſaie, whiles my deſires,
the waie to ſinne did take,
And were from thee remooude
to follow lothſome luſt;
en did mine enimies reioiſe,
to ſee me in the duſt.
But Lord, I me ſubmit,
vnto thy diſcipline.
d meekelie take correction thine,
for old offenſes mine.
And haue my ſelfe prepard
vnto the whip of paine,
pereby my greefe and dolour may
ſtill in my ſight remaine.
And Lord thou knoweſt of old,
there is no good in me;
t one man good vpon the earth,
not one ſeeke after thee.
Among thy choſen ſort,
vnfaithfulneſſe was found,

Verſe. 16.
Quia dixi ne quando ſuper gaudeant mihi inimicus meis & dum commouẽtur pedes mei, ſuper me magna loquuti ſunt.

Verſe. 17.
Quoniam ego in flagella paratus ſum, & dolo meus in conſpectu meo ſemper

Like-

Likewise among thy angels bright
were thousands cast to ground
31 Then how much more, alas,
of wretches such as I,
That dwell in houses made of clai
must sinne continuallie?

Verse.18. *Quoniam iniquitatẽ meam annunciabo; & cogitabo pro peccato meo.*

32 *I will confesse to thee*
all mine vngodlinesse,
And for my sinnes will take more thoug
than any can expresse.
33 And yet O Lord thy grace
must worke this good in mee;
By which I stedfastlie beleeue
I chosen am of thee.
34 For now by grace I mind
my sinfull life t'amend,
And vnto vertue will applie
my selfe vnto the end.

Vers.19. *Inimici autem mei viuũt, & confirmati sunt super me: & multiplicati sunt, qui oderunt me inique.*

35 I see the follies past,
wherein I tooke delight,
To be both vile, wicked and nough
and odious in thy sight.
36 *And though my foes doo liue,*
and ouer me made strong,
And they which hated me are great
and doo me treble wrong:
37 No maruel it's, O Lord,
for why they mightie be,
And are except thy grace assist,
too strong alwaies for me.

They haue long time deuiſd,
deceitfull craftie gins,
d by the ſame haue ouerthrowne
the ſtrongeſt in their ſins.
If any time I flee
repentance for to find,
en one of theſe malitious ſpirits
aſſaileth ſtraight my mind;
And with deuiſes new,
and frauds that be vnknowne
craftilie dooth me ſubdue,
and ſo makes me his owne.
Thus Lord, when I am bent,
thy goodneſſe to purſue,
ine enimies doo me detract,
and breed my bale anew.
The wicked feend (alas)
dooth many times me greeue;
e world alſo dooth follow me
the daies I haue to liue.
The fleſh doth me prouoke
with luſt both lewd and nought:
us by theſe three mine enimies
I am in thraldome brought.
Yet, Lord, forſake me not,
ne let thy grace depart;
aſt that mine enimies vnwares
doo thorough pearſe mine hart.
And though ſometime, O Lord,
thy preſence thou withdraw,

Verſe. 20.
Qui retribunt mala pro bonis, detrahebãt mihi, quoniã, ſequebar bonitatem.

Verſe. 21
Ne derelinquas me. Domine Deus meus ne diſceſſeris à me.

Whereby

Whereby the feend may entrance
and bring me more in aw,
46 Yet Lord, thy grace reſtore
to me poore wretch againe,
That I thereby may him reſiſt,
to make his trauell vaine.
47 *Giue heed therefore my God,*
which art my helpe and health,
Whoſe mercy and whoſe goodnes
is to my ſoule cheefe wealth,
48 Giue temporal health, O Lor
as vnto thee ſeemes beſt,
And to my ſoule thy ſauing healt
in heauen with thee may reſ

Verſe 20. *Intende in adiutoriũ meum domine deus ſalutis mee.*

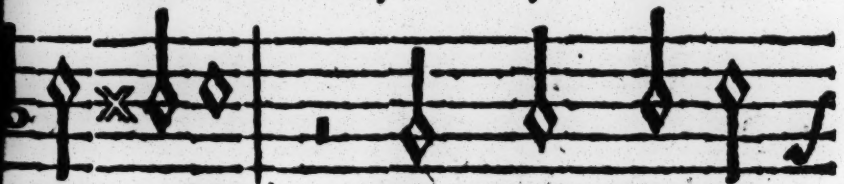
*Miſerere mei. Pſal.*51.

The firſt part.

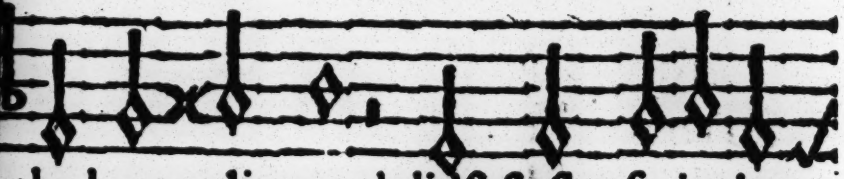
O thou that mad'ſt the world of nought,

whom God thy creatures call, Which for-

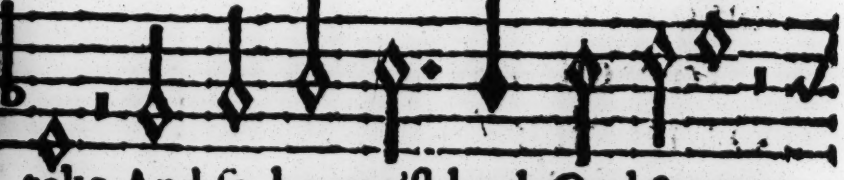
nedſt man like to thy ſelfe, yet ſuffredſt



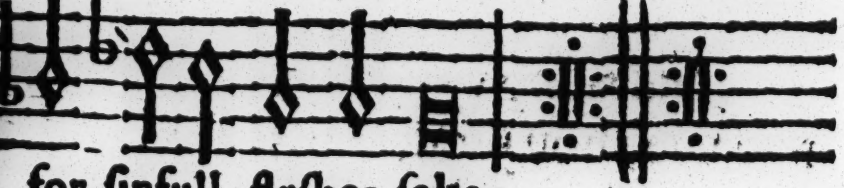
him to fall: 2. Thou God, which by



thy heauenlie word, didſt fleſh of virgine



take, And ſo becam'ſt both God & man,



for ſinfull fleſhes ſake:

3 O thou that ſawſt when man by
to hell was ouerthrowne,
Didſt meekelie ſuffer death on cr
to haue thy mercie knowne:
4 Thou God which didſt the patr
and fathers old diuine,
From time to time preſerue and k
by mercie great of thine.
5 O thou that Noah keptſt from
and Abram day by day,
As he along through Aegipt paſt,
didſt guide him in the way:
6 Thou God that Lot frō Sodoms
didſt ſafelie keepe alſo,
And Daniell from the Lions iawe
thy mercie great to ſho,
7 O thou good God that didſt diu
the ſea like hils to ſtand,
That children thine might thorow
from cruel pharos hand;
8 So that when Pharo and his h.o
thy children did purſue,
Thou ouerthrewſt them in the ſea
to proue thy ſaieng true:
9 O thou that Ionas in the fiſh,
three daies didſt keepe from
Which was a figure of thy death;
and riſing vp againe.
10 I ſaie, thou God, which didſt p
amidſt the fierie flame,

e three yoong men, which ſang therin
the glorie of thy Name:
Thou God haue mercie on my ſoule,
thy goodneſſe me reſtore:
d for thy mercies infinit,
thinke on my ſinne no more.
O Lord the number of my ſins
is more than can be told,
erefore I humblie doo deſire
thy mercies manifold.
For ſmall offenſe thy mercie ſmall,
may ſeone ſmal faults ſuffice,
I, alas, for many faults
for greater mercie cries.
And though the number of my ſins
ſurpaſſe the ſalt ſea ſand,
d that the filth of them deſerue
the wrath of thy iuſt hand:
Yet doo thy mercies far ſurmount
the ſins of al in al,
ou wilt with mercie vs releeue,
for mercie when we call.
Right wel I know, man hath no power
ſo much for to tranſgreſſe,
thou with mercy maiſt forgiue
through thine almightineſſe.
I doo confeſſe my faults be more
than thouſand elſe beſide,
re noiſome and more odious,
more fouler to be tride,

Verſe. 1.
Miſere me i Deus ſecundum miſericordiam tuam & ſecundum multitudinem miſerationum tuarum dele iniquitatẽ meam.

18 Than euer was the lothſome
or menſtruall cloth beraid:
To think thereon my woſull ſoul
(alas) is yet afraid.
19 Wherfore good Lord, doo not
how wicked I haue bin,
But waſh me from my wickedneſſe,
and clenſe me from my ſin.

Verſe 6. *Ampliùs lauame ab iniquitate mea, & a peccato meo munda me.*

20 The Iſraelits being defil'd
durſt not approch thee nie,
Till they cheir garments and the
had waſhed decently.
21 The preeſts eke clenſed alſo
yer they thy face would ſee,
Elſe had they periſht in their ſin;
ſuch, Lord, was thy decree.
22 Alas how much more need I t
to craue while I am heere,
To waſh my foule and ſpotted ſou
that it may cleane appeere?
23 Polluted cloths with filth diſt
doo manie waſhings craue,
Yer that the launder can obtaine
the thing that he would hau
24 My ſoule likewiſe (alas) dooth
thy manie dewes of grace,
Yer it be cleane, for cankred ſin
ſo deepe hath taken place.
15 The leproſie that Naman had
could not be doon away,

he ſeuen times in Iordan floud
had waſht him daie by daie.
How manie waters need I then
for to be waſhed in,
I be purged faire and cleane,
and cleanſed from my ſin?
But, Lord, thy mercie is the ſope
and waſhing lee alſo,
t ſhal both ſcowre & cleanſe the filth
which in my ſoule dooth gro.
Why ſhould I then (alas) deſpaire
of goodneſſe thine to mee,
en that thy iuſtice willeth me
to put my truſt in thee? (paſt
Thy promiſe Lord thy mouth hath
which cannot be but true,
t thou wilt mercie haue on them,
that turne to thee anew. (paſſe
I know when heauen and earth ſhal
this promiſe ſhall ſtand faſt,
erefore vnto thy maieſtie,
I offer now at laſt
An heart contrite and ſorrowfull,
with all humilitie;
heinous ſin by it conceiu'd
through mine iniquitie.
I do acknowledg all my falts,
my ſinnes ſtand me before;
ue them in remembrance, Lord,
and will for euermore.

Verſe. 3.
Quoniam iniquitatẽ meam ego cognoſco & peccatum meum contra me eſt ſemper.

33 Becauſe

33 Bicauſe thou ſhouldſt the ſame
I ſtil doo thinke thereon,
And ſet it vp before my face,
alwaies to looke vpon.

Verſe. 4. *Tibi ſoli peccaui, & malum coram te feci.*

34 *Againſt thee only haue I ſind*
and doone ill in thy ſight;
In whom it lies to puniſh me,
or to forgiue me quight.
35 But ſure my hope is firmlie fixt,
that thou wilt me forgiue;
For with thine honor ſhal it ſtand,
to ſuffer me to liue:
36 *That all the world may witneſſe th*
a iudge moſt iuſt to bee,

Vt iuſtificeris in ſermonibus tuis, & vincas cũ iudicaris.

For that thou wilt thy promiſe ke
to al that truſt in thee:
37 That is, our ſins thou wilt remi
and cleane forget them al,
And bend thine eares vnto our pl
when we vpon thee call.

The ſecond part.

Verſe 5. *Ecce enim in iniquitatibus cõceptus ſum & in peccatis concepit me mater mea*

O Lord conſider with thy ſelfe,
what mettell I poſſeſſe,
Behold in ſinne I was conceiued,
and borne in wickedneſſe.
2 From Adam firſt this ſin was dr
whereby I am made prone
To doo the ill ſhould thee offend,
and let the good alone.

Yea, many a time I am ſo drawne
to doo I would not doo,
nd that I would I leaue vndoone,
for want of might thereetoo;
Such is, O Lord, the ſtrength and force
of my concupiſcence:
ut yet of greater force than this,
is, Lord, thine indulgence.
For thou wilt mercie ſhew to them,
that mercie doo require;
nd wilt not turne thy face from ſuch
as mercie doo deſire.
Surelie of honor more is thine,
through pitie men to ſaue;
aan by thy iuſtice to condemne
ſuch as deſerued haue.
Therefore, O Lord, receiue me now,
which doo my ſelfe accuſe;
o th'end thou ſhouldſt my ſins forgiue,
and al my faults excuſe.
O Lord, I do not hide my ſins,
but ſhew them vnto thee;
icauſe thou ſhouldſt thy mercy grant,
as thou haſt promiſd me.
For neuer yet thou haſt beene found
in any word vniuſt,
e canſt thou now begin at me,
ſince that in thee I truſt.
o *Thou Lord haſt euer loued truth,*
and truth thou art moſt ſure,

Verſe. 6. *Etenim veritatem dilexiſti.*

Thou art the verie veritie
for euer to indure.
11 Thou promiſedſt to Abraham
his ſeed to multiplie,
Euen as the ſtars, and as the ſand
that in the ſea dooth lie.
12 To Iſhac and to Iacob eke,
like promiſe didſt thou make
And thou the ſame performed haſt
for this thy promiſe ſake.
13 Thou promiſedſt to Ioſue,
to ſtrength him with thine hand
And ſo he ſlue the Chananites,
and did diuide their land.
14 To Gedeon thou promiſe made
that he ſhould ſet at large
The Iſraelites, which were in thrall
and in their enimies charge.
15 When Ezechias laie ſore ſick
and welnie at deaths dore;
Thou promiſdſt him his health again
to liue ſifteene yeeres more.
16 Thus haſt thou kept thy promiſe
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt not helpe denide.
17 Euen ſo good Lord thy promiſe
with me that am vniuſt,
A ſcabbed ſheepe, one of thy flock
and ouerchargd with luſt.

Which of long time haue run aſtraie
the time ſince I was borne,
et now returnd with heauie heart,
that's with repentance torne.
Thus hath thy grace now called me,
with mercie of thine hand;
nd what thy wil and pleaſure is,
by grace I vnderſtand.
Thou haſt reuealed vnto mee
the things that be vnknowne,
e ſecret peints of wiſedome thine
thy grace to me hath ſhowne.
The myſteries that hidden were
within thy ſacred word,
hou haſt to vs made manifeſt,
by Ieſus Chriſt our Lord.
I am now fed with bread of life,
that ſhal my hunger ſlake,
nd from dame wiſdoms watrie ſprings
my drinke I often take.
Now wiſdome hath caſt out hir floud
the plants all watred be,
nd ſtil ſhe ſeekes to lighten thoſe,
that put their truſt in thee.
Of this hir floud S. Paule did drinke,
and he was taught thereby,
y wiſedome, Lord, which ſecret was,
and hidden long did lie:
As thou to him didſt manifeſt
by thy free ſpirit before,

Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi.

Which ſearcheth out the verie depth
of ſecrets thine and ſtore.
26 Of this Lord, part I taſted haue,
through mercie ſhewd to me,
And am now taught by them to know
mine owne infirmitie:
27 And by it am I taught likewiſe
thy goodneſſe for to know,
Beſeeching thee this worke begun,
maie neuer part me fro.
28 So that the light which kindled
in me by thy great grace,
Maie ſo increaſe, as darkneſſe, Lord,
maie neuer more take place.

The third part.

Verſe. 7. *Aſperges me domine hyſſopo, & mundabor: lauabis me, & ſupra niuem dealbabor.*

WIth Hyſſop, Lord *beſprinkle me,*
and clenſe me from my ſin,
More whiter then ſhall I be made,
than euer ſnow hath bin.
2 Thou didſt command this herbe
a ſprinkle for to bee,
To ſprinkle ſuch as clenſed were
from lothſome leproſie:
3 A bundle of this herbe, ô Lord,
thou didſt command alſo
To dip in blood of ſimple ſheepe,
and therewithall to ſho
4 Vpon the doore poſts of the hou
the ſlaigher might it ſee,

Wh

Vherby the plague might ſhun the place
and from thy people flee.
Theſe vnto vs doo repreſent
the blood of thy deere ſonne,
Vithout the which no man is cleane,
what euer can be done.
And he that marks his ſoule therwith
and puts his truſt therein,
he ſlaier hath no power to hurt,
nor plague him for his ſin.
If with this grace thou ſprinkle me,
I ſhal be white I know,
nd though as blood my ſins appeare,
they ſhal be like the ſnow.
Yea though my ſins as purple were,
or as the ſcarlet die,
he grace ſhall make them as the wooll
t'appeare before thine eie.
then ſhall I heare the words of ioy,
of gladneſſe ſo likewiſe,
hat Nathan to king Dauid ſpake,
whom thou didſt not deſpiſe.
That is, My ſins are now put out,
what euer I haue done,
nd are forgiuen me quite and cleane
by Ieſu Chriſt thy ſonne,
Then ſhal I heare the words Chriſt ſpake,
to him the palſie had,
y ſonne thy ſinnes are thee forgiuen,
ariſe, go home, be glad.

Verſe. 8. *Auditui meo dabis gaudiũ, & lætitiam.*

12 Then ſhal I heare thee alſo ſpe
by inſpiration,
Whereby I ſhal be comforted
in tribulation.

Et exultabunt oſſa quæ confregiſti.

13 Yea Lord, *the bones thou broken h*
ſhall then againe reioice,
Through working of thy heauenly
and ſweetnes of thy voice:
14 That is, the powers of my poore
whom ſin ſo weake hath brou
Whereby it wanted power to work
the good it long time ſought,
Shall then recouer that was loſt,
and be reuiu'd againe,
And through the quickening of thy
ſin ſhal no more remaine.

Verſe. 9: *Auerte faciem tuam à peccatis meus, & omnes iniquitates meas dele.*

16 Wherfore, *thy face turne from my*
and wipe my faults awaie,
And eke al mine iniquitie;
moſt humblie I thee praie:
17 I meane the face of iuſtice thin
wherewith thou dooſt behold
The ſins we dailie doo commit,
to puniſh manifold:
18 This face, good Lord, turne ỹ fr
and from the faults I make,
And them forget, and me forgiue,
for thy great mercies ſake.
19 But Lord, the face of mercy th
from me turne not away:

t therewithall behold me ſtill,
and helpe me daie by daie.
For what am I if that thy grace
thou take awaie from me?
bondman vnder ſinne & death,
and caſt awaie of thee,
And euerie man thy grace that wants
ſhall haue a hart of ſtone,
Pharo had after thy grace
departed was and gone.
He ſhall both ſee and heare indeed,
yet ſhall be deafe and blind;
s eares and eies ſhall ſtopped be,
the truth he ſhall not find.
His hart likewiſe ſhall frozen be,
or as the ſtonie wall;
e ſhal thy creatures like and loue,
and loue not thee at all:
Yea, ſuch a hart, ô Lord in me,
long time hath taken place,
hich no waie can be mollifide
but by thy ſpeciall grace.
Wherefore I praie thee hartilie,
remooue this hart from me;
nd, Lord, in me a new hart make,
that flexible may be:
A fleſhie hart, both ſoft and meeke,
an hart that I may know
hou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

Verſe. 10
Cor mundum crea. in me deus

27 This grace it is that muſt reuiue
a right ſpirit, Lord, in me,
Et ſpiritũ rectum. My ſpirit through ſinne is crooked
and lothſome for to ſee.

Innoua in viſceribus meis. 28 *Make it vpright therefore to be,*
and that decline it may
From worldlie pleaſures light and
that vaniſh ſoone away.

29 Vouchſafe, ô Lord, to heuenly
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humblie I deſire.

30 Let neither yet aduerſitie,
nor worldlie wealth alſo
Plucke downe my ſpirit, nor hinder
where it deſires to go.

Verſe. 11. *Ne proijcias me à faciè tua, & ſpiritũ ſanctum tuũ ne auferas à me*

31 *Ne caſt me off at anie time,*
from preſence of thy face;
Ne take from me thy holie ſpirit,
ô Lord in anie caſe.

32 My ſins good Lord, behind the
there euer to remaine:
But caſt not me from thy ſweet face
as thou didſt wicked Caine.

33 Nor from thy fauor caſt me ſo,
as thou didſt caſt king Sall,
For if that I thy preſence looſe,
I cannot chooſe but fall.

34 O Lord how ſweet and gratious
is this my ſpirit moſt pure;

leadeth thoſe that loueth thee,
where righteous folke endure.
Grant, Lord, that this thy holy ſpirit,
may dwell within me ſtill,
nd me confirme in righteouſnes,
according to thy will.

The fourth part.

O Lord my God reſtore to me
thy ſauing health againe,
nd ſtabliſh me with thy cheefe ſpirit,
that it may ſtill remaine.
My ſins, ô Lord, haue beene the cauſe
that ī thy grace did want,
nd when thy grace departed was,
I found thy ſpirit but ſcant:
The loſſe wherof did greeue me much,
and by the ſame I found
ll goodnes gone, all wickednes
within me to abound.
For light and darknes may not be
at one time in one place;
No more maie ſin and wickednes
aſſociat be with grace.
Wherefore the greatnes of my loſſe
hath made my greefe the more;
nd where in ſin I had delight,
I now repent it ſore.
Behold therefore moſt mightie God,
mine inward greefe of mind;

Verſe. 12
Redde mihi lætitiā ſalutaris tui, & ſpiritus principali confirma me.

And of thy goodneſſe me reſtore,
to that I cannot find:
7 I meane thy ſacred holie ſpirit,
which I through weakenes l
Mine enimies were ſtrong and fi
and cruellie me toſt:
8 So that my ſoule too feeble was
their power for to withſtand
Good Lord in grace yet once aga
confirme me with thy hand:
9 And let thy ſpirit no more dep
no Lord not when I die,
But that it may ſtil with my soul
remaine continuallie.

Verſe. 13. *Docebo in iquos vius tuas: & impij ad te conuertentur.*

10 *Then ſhal I ſtedfaſtlie inſtruct*
the wicked in thy waie,
Whereby they may to thee returne,
that long haue gone aſtraie.
11 I will my ſelfe put foorth, O Lo
to ſinners al that be,
As an example them to cauſe
for to remember thee.
12 I wil not ceaſe for to declare
thy iuſtice euerie where,
And of thy iudgement bring them
in terror and in feare.
13 And then wil I againe extol
thy mercies ouer al,
To plucke them from deſpairing l
leaſt anie therein fall.

14 Thus ſhal I able be to doo,
being confirmd in thee,
By working of thy holie ſpirit,
which thou ſhalt put in me,
15 Thy ſeruant Moſes was afraid,
to go on meſſage ſent,
Til thou promiſd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but foorth went on his waie,
Accompliſhing thy holie heſt,
as thou didſt bid him ſaie.
17 The ſeuentie elders of the hoſt,
to thee whom Moſes brought,
Till part of Moſes ſpirit they had,
were able to doo nought:
18 But after that they propheſide,
and did thy people guide,
And ruled them with righteouſneſſe
and truth on euery ſide.
19 Lord, Peter at a womans voice,
thy ſweet ſonne Chriſt denaid,
And redie was him to forſake,
he was ſo ſore afraid:
20 Vntill that thou reuiuedſt him
with this thy ſpirit of grace.
Yea, Lord, thy ſonnes apoſtles al,
were bidden for a ſpace.
21 To bide within Ieruſalem,
in praier and in loue;

Till they were with thy holie ſpirit
fulfilled from aboue,
22 Wherefore ſend down thy holi
in me the ſame to be,
And from the guiltineſſe of bloud,
good Lord deliuer me.

The fift part.

THou *God that God art of my healt*
deliuer me I praie,
Verſe. 14 *Libera me de ſanguinibus deus deus ſalutis meæ.*
From ſinne that I committed haue,
againſt thee day by day.
2 A multitude of ſinnes there be,
from fleſh and bloud that gro
Which I through my concupiſcen
haue dailie doone I know.
3 And this corruption is in me
by nature as I find,
For what is he can make that clean
that is vncleane by kind?
4 How can a man of woman borne
be cleane? I faine would kno,
The child that is but one day old,
yet is vncleane alſo.
5 Thus fleſh and bloud ſuch works
as aie corrupted bee,
And therefore cannot heauen inio
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord powre forth thy grace

nd from theſe blouds deliuer me,
and all my ſinnes deface.
Then Lord ſhall I be purged cleane
from al my wickedneſſe,
Vhich grant good Lord, *So ſhall my toong,* *Et exaltabit lingua mea iuſtitiam tuam.*
exalt thy righteouſneſſe.
In that thou mercie ſheweſt to me,
being a wicked man,
iuing me grace penſiue to be,
my grecuous ſins to ſcan,
Making me iuſt that am vniuſt,
wherein thou God art found
mercy, truth and righteouſneſſe,
moſt perfect, ſure and ſound.
o But yet, O Lord, before my toong
thy righteouſnes can raiſe,
y lips and mouth thou open muſt,
whereby to ſhew thy praiſe.
1 For elſe vnſeemely praiſe will be, Verſe. 15 *Domine labia mea aperies, & os meum annuntiabit laudem tuam.*
where lips be lickt with ſin;
nd where the mouth with wickednes
is ſtuffed ful within.
2 Good Lord the prophet Eſay,
when he thy glorie ſaw,
onfeſt his lips to be vncleane,
and therefore ſtood in awe;
3 Vntil ſuch time as Seraphin
thou ſentſt with burning cole
is lips to touch, and therewithal
he by and by was whole.

14 I meane that his vnrighteo
was then forgiuen quite,
And al his sins and wickedneſſe
was cleane put out of sight.
15 O Lord my God, in ſuch a ſo
vouchſafe my mouth to tuc
That I thy glorie may ſet foorth,
to little and to much.
16 *To offer ſacrifice to thee,*
or offrings burnt were vaine,
No pleaſure, Lord, haſt thou in them,
nor ought in them remaine.
17 They were but figures of tha
which now to paſse is come
That is, the liuelie ſacrifice
of Ieſus Chriſt thy ſonne.
18 To offer gold to thee, ô Lord,
or treaſure of the land,
It needeth not; ſith al the world
is thine and at thy hand.
19 And yet I wil not emptie com
but offer vnto thee
An humble ſpirit, with hart contrite
for mine iniquitie.
20 *This ſacrifice, ô Lord, I know*
thou wilt no time deſpiſe;
But it behold, and looke thereon
with thy moſt gratious eies.
21 And Lord, for ỳ there nothin
be left behind in me,

Verſ 16. *Quoniam ſi voluiſſes ſacrificiũ, dediſſem; vtiq; holocauſtis non delectaberis.*

Verſe. 17. *Sacrificiũ deo ſpiritus contriſtatus, & cor humiliatũ deus non deſpicies.*

oth bodie, ſoule, and al hir powers
I offer vnto thee:
2 And as a liuelie ſacrifice,
as Ezechias did,
uch time as he thy fauor got,
and health recouerid.
3 The ſame did Marie Magdalen
offer in humane ſort:
he theefe alſo vpon the croſſe
to his endles comfort.
4 Great numbers more vnſpeakable
by this thy fauour wan;
nd I, through Grace, now penitent,
although a ſinfull man.
5 Doo claime no leſſe of mercy thine,
for to be ſhewd to me:
Bicauſe thou art, as then thou waſt,
and euermore ſhalt be.
6 *To Sion, Lord, likewiſe ſhew foorth*
thy fauor and thy grace;
hat is vnto thy faithful flocke
diſperſt from place to place,
7 Such as depend on thee alone,
and doo themſelues forſake.
pon the walles of this thy fort,
thou, Lord, muſt vndertake
8 Watchmen to ſet continually
the ſame for to defend,
eaſt that the enimies vnawares
bring al to wofull end.

Verſe. 18. *Benignè fac domine in bona voluntate tua Sion.*

29 Thou

29 Thou knowſt, ô Lord, of what
mankind hath euer bin,
Since firſt our father Adam fell,
when he committed ſin.
30 Helpe vs therfore, moſt migh
ſo with thy heauenlie grace,
As we in building Sion here,
by faith may ſee thy face:
31 So ſhall we then through mere
be ſquared ſtone meet toun
Vt ædificẽtur muri Ieruſalem
To building of Ieruſalem,
whoſe walles doo ſtill abound
32 With liuelie ſtones of thy true
here millitant in earth;
Where thine elect ſtill offer ſhal,
while thou ſhalt ſpare them
33 Such offrings burnt, as thou be
which is of thanks and praiſe,
We ſhall not ſpare the ſame to do
while life ſhall length our da
Sacrificiũ iuſtitiæ. Verſ. 19. *Tunc acceptabis oblationes & holocauſta, tũc imponent ſuper altare tuum vitulos.*
34 *This ſacrifice of iuſtice is,*
which all thy creatures craue,
To giue the ſame only to thee,
moſt worthie ſo to haue.
35 This is the bullocks of our lips,
whereof the prophet ſaies,
We ſhall with lips vnto thy name
confeſſe moſt condigne prais
36 *Which ſhall to thee accepted bee,*
ten thouſand times much more,

hen were the bullocks great and fat,
offered in time before.
7 Lord grant we may in number be
of thine elected sort,
Which shall this sacrifice present
vnto our soules comfort:
8 And that as burning incense sweet
thou wilt receiue the same,
pon thine altar, which is Christ,
our meane for sin and blame: *Amen.*

Domine exaudi. Psal. 102.

The first part.

Sing this to the tune of ℣ 51. Psalm.

1 Blessed and most mightie God,
of grace the fountaine spring,
Of mercie great and plentifull,
most rich in euerie thing:
2 Thy blessed sonne in power with thee,
is euen the same thou art,
n wisedome, knowledge, and mercie
alike in euerie part:
3 Thou didst not spare him down to send
from heauenlie throne aboue,
o suffer death mankind to saue;
so ardent was thy loue.
4 Thou mad'st him poore was rich before
to make vs rich thereby;
or now is he made one with vs,
through power of deitie.

Verse 1. *Domine exaudi orationem meam, & clamor meus ad te veniat.*

5 *Good Lord my praier hearken to,*
and let my dolefull crie
Come vnto thee, and pearce the eare
of thine high Maiestie.

Verse. 2. *Nō auertas faciem tuā à me in quacūq; die tribulor, inclina ad me aurem tuam.*

6 Shew forth, ô Lord, thy countenā
of delectable shew,
And with the eies of pitie thine,
some fauor on me throw.
7 *And in the day of trouble mine*
thine eare bow downe to me
And turne not thou thy face awaie,
when I shal call on thee:
8 But cheefelie at the point of de
giue eare and me defend;
And let thy grace procure and wo
in me a ioyfull end.

In quacūque die invocauero te, velociter exaudi me.

9 *In whatsoeuer day I call,*
ô Lord, with speed giue eare;
And me deliuer from the greefes
of troubles and of feare.
10 In speedie calling on thy name,
O Lord, thou tak'st delite,
And answer thine more readie is,
than any may recite.
11 Wherefore in hast make speed,
in hearing when I praie.
As I by need am driuen to craue
thine aiding helpe and staie.
12 For why. the time of life is shor
that I haue here to bide,

nd am vncerteine of the time
when time from me ſhal ſlide.
3 At firſt thou Adam didſt indue,
when he created was,
Vith life of immortalitie;
but ſin brought death (alas)
4 Which death from him is due to vs,
that beareth life this day,
o that my daies like to the ſmoke
conſume and waſt away.
5 Age ouertaketh youth I ſee,
and youth by ſtealth dooth flie,
As dooth the ſmoke vaniſh awaie
aloft vnder the skie.
16 Yea manie times it chanceth ſo,
yer age come vs vpon, (make
That death by ſtroke ſuch wound dooth
that life with ſpeed is gone.
17 Thus paſſeth foorth my time of life,
more ſwifter I may ſay,
Than is the ſhip good vnder ſaile,
or Egle after praie.
18 *My bones are waxen very drie*
as is the firebrand.
Or as the pot of claie, which dooth
in flaming fornace ſtand.
19 As bones of mine doo wel ſuſteine
the fleſh the bodie keeps;
So dooth the powers of ſoule ſuſtaine
the ſoule that neuer ſleeps:

Verſe 3. *Quia defecerunt ſicut ſumus dies mei.*

Et oſſa mea ſicut cremium aruerunt.

20 Which

20 Which being moiſtned with th
ſhall quicke and liuelie bee,
And able for to worke thoſe works
moſt pleaſing vnto thee.
21 But if thy grace be ſtil withdra
then all ſhal drie remaine;
Both bodie, ſoule, and al their po
in euerlaſting paine.
22 *Full well may men be likened to*
the groſſe or withered haie,
My heart is ſtricken with remorſe
because I went aſtraie.
23 So long as man by gift of grac
doth liue and worke aright,
So long is he greene flouriſhing,
and liuelie in thy ſight:
24 But when that ſin makes entry i
which cauſeth man to fall,
Then by and by he withereth,
and barren is withall.
25 *I haue forgot my bread to eat,*
that thou to me didſt giue;
Which is thy holy ſacred word,
by which my ſoule dooth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And taſted haue of ſinne and death
and brought thy wrath on me
27 Wherefore my leaues wither
my fruit fals on the ground,

Verſe. 4. *Percuſſus ſum vt fœnum & aruit cor meum.*

Quia oblitus ſum comedere panem meum.

And as a barren tree am left
vnperfect and vnſound.
28 The fearefull voice of ſentence thine
for mine offenſes donne,
Doth cauſe me mourne, lament & grone,
my time yet for to ronne.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my fleſh, and ſticke ſo faſt,
that nothing I regard.
30 *Thus like vnto a pellican,*
I draw my ſelfe alone,
And call to mind my greeuous crimes,
and doo the ſame bemone.
31 The pelican, as ſome report,
hir harmeleſſe birds dooth kill,
And three daies after mourneth ſhee,
and is vnquiet ſtill.
32 Then with hir beake hir breſt ſhee (plucks,
till blood guſh out amaine,
Which ſhe lets drop vpon hir yoong,
till they reuiue againe.
33 Thus, Lord, doo I with my ſweet birds,
which are my works through grace,
By ſinne committed I them kill,
and doo them all deface:
34 But yet by praier for thy grace,
which ſprings of grace indeed,
The ſaid dead works are quicke againe,
my ſicklie ſoule to feed.

Verſe. 5.
A voce gemitus mei, adhæſit os meum carni meæ.
Verſe 6.
Similis factus ſum pelicano ſolitudinis.

35 And

35 And Adam as a Pelican,
touching ſome propertie;
For through his ſin he ſlue the bi
came of his progenie.
36 And dead he had remained ſ
had not ſweet Chriſt thy ſo
Shed forth his bloud, vs to reuiu
by mercie great was donne.
37 He kils, and can raiſe vp to li
he ſtrikes and heales againe
As in the perſecution
of Paule appeared plaine.
38 Shame cauſeth me for to wi
my ſelfe to be alone:
As doth the crow that flies by night
which would be ſeene of no
39 And if I could, I would me hi
from thee as Adam did,
Such time he taſted of the frute
that thou did ſt him forbid.
40 The works of darkneſſe loued I
and therefore did I flee
From the moſt bright and ſhining
of iuſtice due to mee.
41 O Lord, for this cauſe doo I ſi
ſtill ſorrow, weepe, and wail
As one that ouerwatched is,
whoſe reſt and ſleepe dooth
42 *And as the ſparrow doo I watch,*
that drawes hir ſelfe alone,

Factus ſum ſicut nyctic orax in domicilio.

Verſe 7. Vigilaui & factus ſum ſicut paſſer ſolitarius in tecto.

Vnder the euings of the house,
hir fellowes want to mone.
3 And to augment my greefe withall,
mine enimies all daie
Doo raile on me, and me reuile;
so spiteful as they maie.
4 Againe, alas, *My fained friends,*
that praised me before,
Against me now conspire themselues,
and vex me verie sore.
5 Such false and feined flatring freends,
much worse and harmeful be,
Than those that openlie professe
and shew their enmitie.
6 But both those sorts are sent to me,
for plague vnto my sin,
And for the great iniquitie
that I haue wallowed in.

Verse. 8.
Tota die exprobrabant mihi inimici mei.
Et qui laudabant me aduersum me iurabant.

The second part.

MY bread with ashes doo I eate;
that is I right wel kno,
As I of earth and slime was made,
to earth againe shal go.
8 Thus, in such bitter thoughts as these,
I eat my bread withal,
And minge my drinke with weeping teares,
that from mine eies doo fal.
9 Bicause thou angrie art with me
for mine offenses past;

Verse. 9.
Quia cinerem tãquam panem manducabam.
Et potum meum cũ fletu miscebam.

Verse. 13 O Lord, I know when time shal c
of iudgement day at last:
A facie ira & indignationis tuæ. 4 *Thy wrath and indignation*
shall then proceed from the
And fall vpon the heads of thos
that worke iniquitie.
Quia eleuasti me, & allisisti me. 5 *Ô Lord thou hast me lifted vp,*
and throwne me to the ground,
In that thou mad'st me like thy se
yer I was to be found.
6 No higher couldst thou lift m
than to beautitude;
But then alas, thou letst me fall,
whereby I this conclude:
7 My noble soule thou ioyned h
with massie earth and claie,
And body fraile, the weight whe
driues downe my mind alwa
8 And Lord, in my creation
thou hast set me so hie,
Aboue al other creatures
that are vnder the skie.
9 And almost equal am I made
with blessed angels thine,
But in this state when I transgres
damnation then is mine.
10 So that without thy mercies
I am in farre worse plight
Than any beast, whose life or soul
with body dies outright.

11 *My daies (alas) awaie doo paſſe,*
as ſhadow new begun;
And I am withered like the graſſe,
changed by heate of ſun.
12 Lord grant in ſhadow of this life,
I maie haue grace to ſee
the light and knowledge of thy word,
and waies prepard for mee:
13 Which word giues light vnto the babe
yet ſucking at the breſt;
or after that this life is paſt,
repentance none dooth reſt.
14 And ſince the time, ô Lord, is ſhort
of mine abiding heere,
thy grace continue towards me,
my guiltineſſe to cleere.
15 *For trulie thine abiding is*
for euer to endure,
and thy remembrance thorough out
all generations ſure.
16 But what is thy remembrance,
through generations all?
is the diuine propertie,
that vnto thee doth fall:
17 For to be meeke and mercifull,
which thou haſt euer dun,
from time to time, and age to age,
ſince firſt the world begun;
18 And art more mindfull of our ſtate,
and readier to forgiue,

Verſe. 11. *Dies mei ſicut vmbra declinauerunt, & ego ſicut fœnum arui.*

Verſe. 12. *Tu autem domine in æternum permanes, & memoriale tuum in generationem & generationem.*

Than is the mother of hir child
late borne with hir to liue.
19 *Arise therefore and mercie shew,*
good Lord vpon Sion,
Which is thy faithfull people all,
or congregation.
20 *For time it is on hir to looke,*
and mercie thine extend,
She hath long time great paine sus
whereof she craues an end.
21 What is this time, whereof we s
was euer anie time,
In which thou didst not mercie she
to louing seruants thine?
22 No verelie. For from the time
the angels downe did fall,
Vntill the time the world shall end
thy mercie euer shall.
23 As it hath bin, from time to ti
vpon all that repent;
But cheeflie was thy mercie shewd
when Christ was hither sent
24 To suffer death, to win vs life,
thereby he enter might
The glorie of thy Maiestie,
aboue the angels bright.
25 This time was cald the time o
and was appointed when
The fulnesse of the time was come,
which was vnseene to men.

Verse. 13. *Tu exsurgens misereberis Sion. Quia tempus miserendi eius, quia venit tempus.*

26 And yet before this time, to him
was ſeene my Deitie,
Whereby, ô Lord, all things thou deoſt
in order with mercie.
27 This time of heauenlie grace we truſt
ſhall ſtill continue heare,
To thoſe in time that ſerueth thee,
with penance, loue, and feare.
28 *The ſtones of Sion pleaſed well*
thy ſeruant for thy truth,
And they vpon the ground thereof
ſhall pitie haue and ruth.
29 Apoſtles thine thy ſeruants were,
the ſtones good chriſtians bee;
And thou the ſure foundation
of this faire worke to ſee.
30 Not vpon man nor angels bright
did they this building laie,
But vpon thee the corner ſtone,
of all their worke the ſtaie.
31 *And as the heathen, Lord, ſhall feare*
and tremble at thy name,
So Sion ſhall thy faithfull church,
giue glorie to the ſame.
32 *Becauſe thou Lord, haſt Sion built,*
thou wilt be ſeene therein,
In glorie and great maieſtie,
with mercie for our ſin.
33 Wherefore moſt louing father deere,
regard our humble ſute,

Verſe. 14. *Quoniam placuerũt ſeruis tuis lapides eius, & terræ eius miſerebuntur*
Verſe. 15. *Et timebunt gentes nomen tuum domine, & omnes reges terræ gloriam tuam.*
Verſe. 16. *Quia ædificauit dominus Sion, & videbitur in glo-*

And not deſpiſe the plaints we make,
nor doo our ſinnes impute.
34 As thou beheldſt the ſacrifice
that Abell gaue to thee,
And as the praier Iudith made;
ſo caſt thine eie to me.
35 With thoſe ſame eies vouchſa
vpon vs when we praie,
Whereby the fame of mercie thine
maie written be for aie.
36 *For thoſe that after vs ſhall come,*
by faith that borne ſhall be,
To render thanks, giue laud, and praiſe
vnto thy maieſtie.
37 This mercie ſure annexed is,
to nature thine diuine;
When all was loſt through deadlie
yet didſt thou make vs thine.
38 *Thou Lord aloft from heauenlie thr*
didſt view all things alow,
And wouldſt vouchſafe vpon the e
thy gratious eine to throw;
39 *To ſee and heare the plaints we mak*
that fettered be in thrall,
And ſent'ſt thy deare beloued Son
from ſinne to looſe vs all.
40 And he thereby put downe the
of death that victor was,
And death in victorie was conſum
this hath he brought to pas.

4

via ſua.
Verſe 17.
Reſpexit in orationem humilium, & non ſprcuit precem eorum.
Verſe. 18.
Scribantur hæc in generatione altera, & populus qui creabitur laudabit dominum.
Verſe. 19.
Quia proſpexit de excelſo ſancto ſuo dominus de cœlo in terram aſpexit.
Verſe. 20.
Vt audiret gemitus compeditorum vt ſoluerit filios interemptorum.

1 For whie his ſting of deadlie ſin,
thou Lord haſt pluckt awaie
To make vs thinke of goodnes thine,
wherein reioiſe we maie;
2 *And that in Sion we maie ſhew,*
the glorie of thy name,
And likewiſe in Ieruſalem
with praiſe to doo the ſame:
3 That is, when we togither meet
in faith with one accord,
As well the kings as ſubiects poore,
to ſerue and praiſe the Lord.
4 Thou art, ô Lord, in ſubſtance one,
and yet in perſons three;
To whom all powers in heauen & earth,
obeiſance giue to thee.
5 Thou ſendeſt down thy dews of grace
vpon vs for to light,
That we therewith good works may ſhew
to euerie bodies ſight.
6 *I anſwere maie*, by no meanes elſe,
good works be wrought by mee,
But by the vertue and the grace,
that dooth proceed from thee.
7 Thorow thy might thy laws we keepe
not of our ſelues we know,
But by the meaſure of thy grace,
thou didſt on vs beſtow.
8 *And yet, ô Lord, I faine would know,*
how ſhort my daies ſhall be;

Verſe. 21.
Vt annuncient iis Sion nomen domini, & laudem eius in Ieruſalem.

Verſe. 22.
Quum colligentur populi ſimul, & reges vt ſeruiant deo.

Verſe. 23.
Reſpondeam in via virtutis ſuæ.

Paucitatem dierum meorum nuncia mihi.

And eke how long mine enemies
shall triumph ouer me:
49 Which is, thy church desires to
how long she shall abide,
Beset with cruell enimies
about on euerie side.
50 To whom thou hast an answer
by Christ thy blessed sonne,
That still thy power with hir shall b
vntill the world be donne.
51 And we hir children thee desire
to bring vs to the end
Of this short time, that we with th
maie to the heauens ascend.
52 And till that time good Lord
thou wilt continue still
Thy grace and fauour towards vs,
according to thy will:

Verse. 24. *Ne reuoces me in dimidio dierum meorum.*

53 *And not to leaue me anie time,*
in middle of my daies,
But by thine aid bring all my time
to end vnto thy praise:
54 That after these my temporall
I maie behold and see
Thine euerlasting daies and yeeres,
which cannot numbred bee.

In generationem & generationem anni tui.

55 For all times heere doo swiftly
as time that is vnsure,
But yet time of eternitie
for euer shall indure.

56 For why, ô Lord, eternitie
is verie ſubſtance thine;
Which ſubſtance who ſo ſeeks to know,
no reaſon can define.

The third part.

WIthout *beginning Lord thou waſt,*
and yet beginning gaue
To heauen and earth, and all therein,
which that creation haue, (power,
2 Thy hands them wrought, which is thy
thy word them made alſo,
And at the laſt, *They periſh ſhall,*
and motion theirs forgo.
3 Their ſubſtance ſtil they all ſhall keep,
yet all ſhall changed be,
For heauen and earth ſhall now be made
of glorie great to thee.
4 Likewiſe the bodies of all men,
ſhall periſh with the reſt,
And in another ſort ſhall riſe,
to thee as ſeemeth beſt.
5 *But thou Lord, trulie ſhalt indure,*
in thy high glorie great,
In maieſtie omnipotent,
ſitting on mercie ſeat;
6 *When all ſhall wax and weare awaie,*
as garments old to ſee,
And as a veſture new put on,
we all ſhall changed bee.

Verſe. 25. *In initio tu domine terrã fundaſti, & opera manuum tuarum ſunt cæli.*

Verſe. 26. *Ipſi peribunt.*

Tu autem permanes.

Et omnes ſicut veſtimentum veteraſcent: & ſicut o-

pertorium mutabis eos & mutabuntur.

7 *As garments to the bodie are*
to couer them withall;
So be the bodies of the ſoule,
their veſtures and their pall.
8 *But thou art euen the ſelfe ſame one,*
which euer dooſt abide,
That is to ſaie omnipotent,
and ſo is none beſide.
9 Inuiſible thou art likewiſe,
immortall eke withall,
And as thy yeares ſhall neuer faile,
ſo euer bide they ſhall:
10 So ſhall the ſoules of thine elect
immortallie remaine,
In ioy and great felicitie,
not knowing anie paine.
11 The ſoules of thoſe that wicked
immortall be alſo,
But they contrarie ſhall endure
continuall paine and wo.
12 And Lord, *The ſonnes of ſeruants*
togither they ſhall dwell:
Likewiſe their ſeed ſhall in thy ſight
ſtill proſper and doo well.
13 Thy ſeruants, Lord, the prophets
apoſtles thine alſo,
From whom by faith we haue recei
as we beleeue and kno.
14 And now vouchſafe, moſt migh
to ſend vs of thy grace;

Verſe. 27. *Tu autem idem ipſe es.*

Et anni cui non deficient.

Verſe. 28. *Filij ſeruorum tuorum habitabunt: & ſemen eorum in ſeculum dirigetur.*

That in this life our faith by works
maie ſhine in euerie place:
That they to all may ſignifie
how we thy ſeruants bee,
And that both ſoule and bodie maie
remaine and reſt with thee.

De profundis. Pſal. 130.

Sing this to the tune of the 38. Pſalme.

O God thou art the guide
of thoſe that blinded bee,
And vnto thoſe that are oppreſt
a ſuccour ſweet we ſee.

A comfort to the weake,
an eaſe to thoſe in paine,
A life vnto the dead in graue,
that ſleeping yet remaine.

O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in ſin,
and therein being dround,

To call and crie to thee,
from depth of miſerie,
Where none (but thou) can raiſe me vp,
and ſafe deliuer mee.

I can but moorne and weepe,
fetch ſighs, lament, and crie;
As dooth the woman great with child,
whoſe hower draweth nie:

She no time can take reſt,
till ſhe deliuered bee,

Nor I, till that my conſcience feele
to be forgiuen of thee.
7 It is not diſtance long,
that keeps my praier back,
Thou, Lord, dooſt heare before wee
and giueſt what we lack.
8 Ionas was in the ſea,
and in the fiſh three daies,
And from the deepe he cald on the
and ſtraight thou didſt him re
9 *But from the deepe likewiſe,*
of ſinne and wickedneſſe,
To thee I call; Lord heare my voice,
and free me from diſtreſſe,
10 *And let thine eares,* ſweet Lord,
to heare *attentiue bee,*
The voice and praier of my plaints,
that now I make to thee.
11 And ſith that Chriſt thy ſonne,
hath ſuffred for vs all,
From endleſſe death, to which by ſ
we bounden were and thrall;
12 Let not my ſinnes then, Lord,
to me be ſtop or ſtaie,
Whereby my plaint ſhould not be
nor voice when I ſhall praie:
13 But rather wipe awaie
my ſinnes for euermore,
The burden of the which I feele,
too greeuous be and ſore.

Verſe. 1. *De profundis clamaui ad te domine.*
Verſe. 2. *Domine exaudi vocem meam. Fiant aures tuæ intendentes ad vocem deprecationis meæ.*

14 *If thou Lord, be extreame,*
to marke what sinnes be donne,
Alas, *no flesh shall saued be*;
that is vnder the sonne,
15 O Lord, it that the iust,
shall no time able be
To enter into iudgement thine,
to plead his case with thee;
16 What shall become of me
that dailie doo offend,
And of my sinne and wickednes
(alas) doo know no end?
17 Most vile and wretched man,
and caitife wo forlorne,
What shall I doo? but flee to thee,
with hart berent and torne.
18 *For mercie is with thee,*
increasing more and more,
Wherwith thou didst vouchsafe to come
mankind for to restore.
19 Wherein was satisfied
thy iustice, and also
Thy mercie found that which it sought,
as we by grace do kno.
20 How feruent was this loue,
to which thou didst vs bind?
First by the law of nature writ
in euerie hart or mind,
21 And then by law, which was
in tables written deepe,

Verse. 3. *Si iniquitates obseruaueris domine, domine quis sustinebit?*

Verse 4. *Quia apud te propitiatio est.*

Verse. 5. *Et propter legem tuam sustinui te domine.*

That

That euerie one accordinglie,
the ſame ſhould hold and keepe,
22 Which was, that one of vs
ſhould with the other beare,
And thereby to fulfill thy will,
with pitie, loue and feare.
23 I knowing this, am glad,
contented eke withall,
For to remit ſuch iniuries,
as vnto me maie fall.
24 For why, good Lord, I know,
thou dooſt forgiue to mee,
Much more offenſes euerie daie
committed vnto thee.
25 And when it ſhall thee pleaſe,
to ſcourge me for my ſin;
I gladlie ſhall the ſame receiue
knowing what I haue bin,
26 And that thy chaſtiſement
proceeds of verie loue;
Which all ſhall turne to me ſuch we
as no man can remoue:
27 Hoping after this life,
my ſoule ſhall then obtaine,
Which hope abides ſtill in thy word,
an euerlaſting gaine.
28 *Such hope my ſoule hath had,*
by grace thou gau'ſt to me,
And by the ſame I firmelie truſt,
my ſoule ſhall ſaued be.

Suſtinuit anima mea in verbo tuo. Verſe. 6. *Speranit anima mea in domino.*

29 The husbandman through hope,
his ground dooth plough and sow;
The same in hope dooth reap and thresh,
that gaine thereby might growe.
30 Euen so will I abide,
in hope of glorie thine,
Not onelie in my youth, ô Lord,
or anie pointed time:
31 *But still from morning watch,* *A custodia matutina vsque ad noctem.*
vntill the night of death,
Which is, from youth vnto mine age,
when life shall passe with breath.
32 who so shall cast awaie
this hope yer death proceed,
Shall loose the time he watcht before,
and want thy helpe at need.
33 This hope in promise thine,
my soule hath safelie laid
Within the bosome of hir brest,
for euer to be staid.
34 And verie meet it is
that Israell also, Verse. 7. *Speret Israel in domino:*
Which is all faithfull christians,
this hope should feele and kno.
35 For blessed is the man,
that in the Lord dooth trust, *Quia apud dominum misericordia, & copiosa apud eum.*
And who in man affiance puts,
he surelie is accurst.
36 *For mercie is with God,*
and grace abundant store,

With which Israell is redeemed from sin for euermore: Amen.

redemptio. Verse. 8. *Et ipse redemit Israel ex omnibus iniquitatibus eius.*

Domine exaudi. Psal. 143.

Sing this to the tune of the creed Quicunque vult.

The first part.

1 LOrd, long time I wandred
and gone from thee aft
And lost the portion ÿ me
in wastfull sinners waie.
2 With grace thou didst repleni
therewith to follow thee;
But lust and liking of the flesh
hath driuen the same from m
3 So that vnworthie far I am,
for to be cald thy sonne;
My wickednes so foule appeares,
and faults that I haue donne.
4 Yet with the wastfull child, ô L
I doo my selfe accuse;
And am with shame surprizd & c
I did my selfe abuse.
5 *Wherefore Lord, ponder my desire,*
and heare me when I praie,
And for thy truth and righteousnesse,
attend to that I saie.
6 Thou hast with gifts indued me
of bodie and of mind,
And I the same abused haue,
and shewd my selfe vnkind,

Verse. 1. *Domine exaudi orationem meã, auribus percipe obsecrationem meam, & in veritate tua exaudi me.*

Thy iuſtice ſtill dooth threaten me,
with euerlaſting paine,
Thy mercie yet dooth promiſe me
to be reſtord againe.
Enter not into iudgement then,
with me, I humblie praie,
for in thy ſight no man is iuſt,
as of himſelfe to ſaie.
We all by ſinne our ſelues haue made
more lothſome than the ſwine,
And fouler to be looked on,
wert not for mercie thine.
Which ſhall vs make like to the wooll
in colour faire and white,
When all our ſinnes thou ſhalt forget,
and cleane put from thy ſight,
But yet the diuell, mine enimie,
my ſoule purſueth ſtill,
And hath brought low my life in earth,
a ſeruant to his will;
And with his net me compaſt round,
where vaine delights doo dwell,
Where luſt vncleane and wickednes
to bide dooth me compell.
He hath me ſet in darkeneſſe ſuch,
as men that no life haue,
As thoſe people being dead
are couered in the graue.
Now, Lord, *My ſpirit ſo vexed is,*
my hart is greeu'd alſo,

Verſe. 2.
Et non intres in iudicium cum ſeruo tuo: quia non iuſtificabitur in conſpectu tuo omnis viuens.

Verſe. 3.
Quia perſecutus eſt inimicus animam meam humiliauit in terra vitam meam: collocauit me in obſcuris ſicut mortuum ſeculi

Verſe. 4.
Et anxiatus eſt ſuper.

My

me ſpiritus meus in me, turbatum eſt cor meum.

My conſcience likewiſe witneſſe be
of anguiſh mine and wo.
15 My wiſedome, Lord, confuſed is
by reaſon of my ſin,
Repentance great my heart doth re
to thinke what I haue bin.

Verſe. 5. *Memor fum dierum antiquorum meditatus ſum in omnibus operibus tuis, in factis manuum tuarum meditabor.*

16 *I call to mind the daies of old,*
and works that thou haſt wrought,
The maruellous deeds that thou haſt done,
I muſe on in my thought.
17 As in the time of Moſes law,
where mercie was not ſhowne
And he that did the ſame tranſgre
by death was ouerthrowne:
18 Yet in this hard and ſeuere time,
thy mercie foorth was ſent,
By prophets thine, with promiſe m
to all that did repent.
19 If thou in time of crueltie
couldſt then ſuch mercie ſhow
Much more ô Lord, in time of grace
on me thy mercie throwe.

Verſe. 6. *Expandi manus meas ad te, anima mea ſicut terra ſine aqua.*

20 *I haue ſpred foorth my hands to thee,*
my ſoule for helpe dooth crie,
As dooth the earth that moiſture wants,
where water none dooth lie?
21 That is, my life I changed haue,
from vaine delights that bee,
And haue my ſouleſpred foorth at l
that thou hir filth mightſt ſee

22 For as the earth that moiſture wants,
must barren be by kind:
So if my ſoule be void of grace,
no good is there to find.
23 But yet through moiſture of ỳ grace
from thee that dooth proceed,
Vouchſafe I maie thy mercie haue,
and that, ô Lord, with ſpeed.
24 *Heare me, ô Lord, and that right ſoone,*
for why my ſpirit is weake
And feeble made; much like a man
that wanteth power to ſpeake.
25 The feare is ſuch that I poſſeſſe,
I readie am to fall,
The ſtrength whereby my bodie liues
is gone awaie withall.
26 This feare of endleſſe puniſhment,
which I deſerued haue,
Had well nigh brought me in deſpaire,
yer I poſſeſſe the graue.

Verſe. 7. *Velociter exaudi me domine, defecit ſpiritus meus.*

The ſecond part.

GOod Lord turne not thy face awaie,
leaſt I be like to thoſe
That doo deſcend into the pit,
where nought but horror growes.
2 Thou wilt not Lord the death of him
that hath offended thee,
But rather that he ſhould returne,
and ſaued ſo to bee.

Non auertas faciem tuam a me, ne ſimilis ero deſcendentibus in lacum.

3 Thou art the true and onelie G
the ſauiour of mankind;
Without thee there is nothing elſe
that we ſhall mercie find.
4 Then turne to me thy counten
of amiable grace,
And let thy mercie ſhadow me,
while life I haue and ſpace,
5 And laie not to my charge, goo
the ſinnes that I haue doone,
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.

Verſe. 8. *Auditam fac mihi manè miſericordiam tuam, quia in te ſperaui.*

6 *And cauſe thy mercie to be heard,*
of me before the prime:
For I in thee haue put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I
thy mercie ſweet obtaine,
And that right ſoone thou me rel
from my deſerued paine.
8 With great repentance doo I ca
my hope aſſureth mee,
Thou wilt forgiue me all my ſinne
becauſe I truſt in thee.
9 I know that thou art nigh to all
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Notam fac mihi viam in quo am-

10 *Wherefore good Lord ſhew me th*
I ought for to walke in,

For I my soule haue lifted vp,
to thee with all my sin.
11 Lord manie times in deed thou hast
directed me the waie,
And I haue purposd in my selfe,
no more to goe astraie:
12 Yea, when I haue repentant bin,
and vowed in my hart
Thy law for to obserue and keepe,
and neuer to depart;
13 The diuell my dailie enimie
contriu'd the matter so,
That his deceit, yer I was ware,
gaue me the ouerthro:
14 And Lord without assistance thine,
he vanquish will yer long
All the kingdoms vpon the earth,
he is become so strong.
15 *Deliuer me from all my foes,*
for vnto thee I flie,
And giue me strength, my God to doo
thy will effectuallie.
16 For of my selfe no power I haue
to doo the good I should,
Ne for to wish or thinke the good
that verie faine I would.
17 Thy mercie onelie, Lord, it is
by which I must preuaile,
For man without thy helpe and aid,
of purpose needs must faile.

bulẽ, quia ad te leuaui animã meam.

Verse. 9.
Eripe me de inimicis meis, domine ad te confugi.
Verse. 10.
Doce me facere voluntatem tuam, quia Deus meus es tu.

18 Thou

18 Thou haſt with reaſon and wit
indued me I know;
But will (of force) without thy gr
muſt reaſon ouerthrow.
19 *Wherefore, Lord, let thy holie ſpirit*
conduct me in the waie,
Vnto the land of righteouſneſſe,
I thee beſeech and praie:
20 Where thine elect and choſen
thy brightneſſe ſhall behold,
With ſuch heauenlie felicitie
as cannot here be told;
21 Not that I haue deſerued, Lord,
for to poſſeſſe the ſame,
But for thine endleſſe mercies ſake,
and for thine holie name.
22 Thou wilt not, Lord, the death o
that dailie dooth offend,
But that he rather doo conuert,
and ſo his life amend.
23 This is thy will, this is thy mind
though I a ſinner bee;
If by repentance I doo turne,
then wilt thou turne to mee.
24 And then ſhall I receiued be,
and be reuiu'd againe,
And through thy equitie be freed,
of euerlaſting paine.
25 For whereas I by ſin am dead
ſpirituallie to laie,

Spiritus bonus deducet me in terram rectam.

Verſe. 11. *Propter nomen tuum domine.*

Viuificabis me in æquitate tua.

hall bethinke me of the ſame,
and for thy mercie praie.
6 My bodie now by nature weake,
ſhall then in ſtrength ariſe,
nd ſhall in glorie ſhine more bright,
than dooth the ſun in skies.
7 Where now the ſame, ô Lord, is giuen
to luſt and lewd delight,
hall then ariſe all ſpirituall,
and yeeld to reaſons might.
8 No groſenes then, but that it maie
pearſe through the thickeſt ſtone,
nd as for things corruptible,
it ſhall haue mind of none.
9 Immortall it ſhall euer be,
impaſſible withall,
weene the bodie and the ſoule
ſhall then no ſtrife befall. (*ſoule*
10 Thus Lord, *Thou ſhalt bring foorth my*
from troubles all that bee,
nd ſhalt mine enimies deſtroie,
through mercie ſhewd to mee.
Thou ſhalt them vtterlie confound,
that doo my ſoule moleſt,
I by grace thy ſeruant am,
and in thy mercie reſt.
11 Good Chriſt which gau'ſt thy life for
and ſuffredſt on the tree: (me
eſerue my bodie and my ſoule,
and mercie haue on mee, *Amen.*

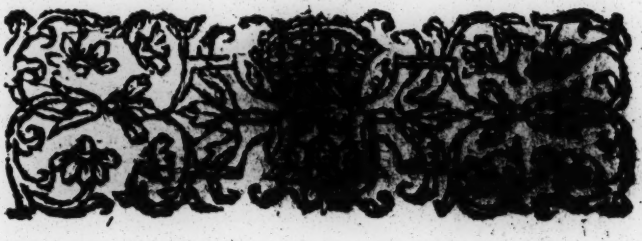
FINIS.

Et duces de tribulatione animam meam.
Verſe. 12.
Et in miſericordia tua diſperdes inimicos meos.
Et perdes omnes qui tribulant animam meam, quoniam ego ſeruus tuus ſum.

NATIONAL LIBRARY OF SCOTLAND

A Handfull of *Honiſuckles:*

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highneſſe chapell*, and Maiſter to the children *of the ſame.*



Prepard with faith, confirmd with hope
and furniſhed with loue,
Approch and praie, ſo thou beelow
ſhalt pleaſe the Lord aboue.

Newlie printed by
Richard Yardley,
& Peter Short.
1592

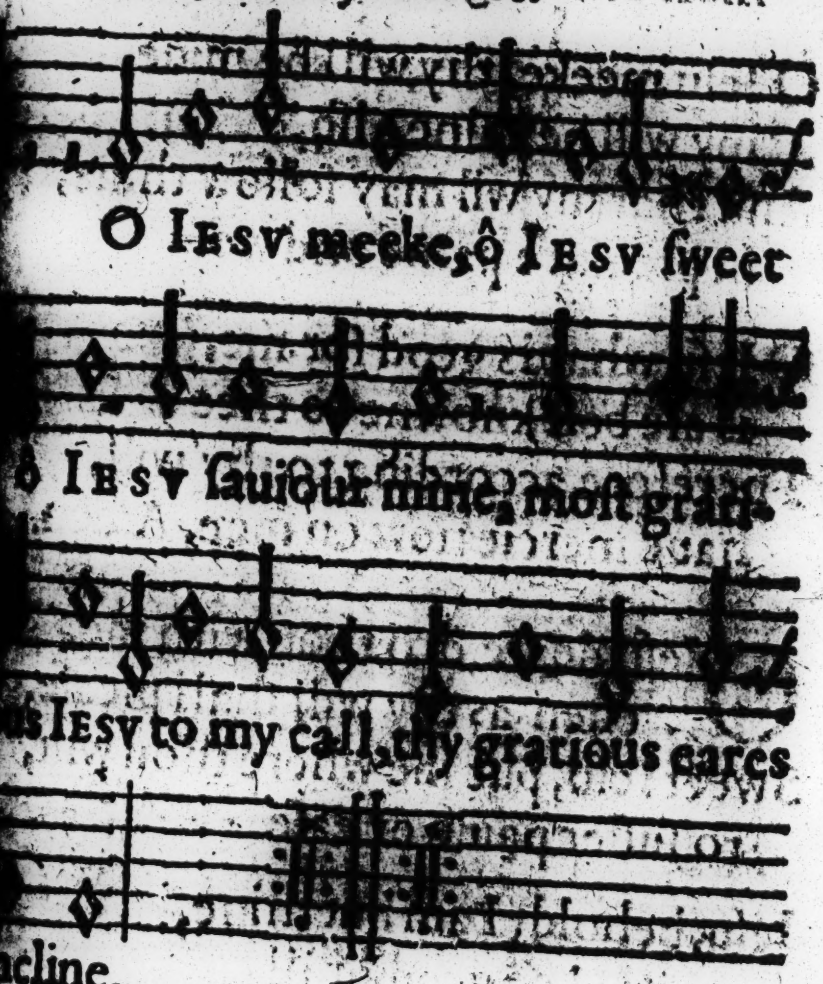
Prou. 15. verſe. 29.

The Lord is abſent verie far,
from ſuch as be vniuſt,

But he dooth heare the righteous praie,
(becauſe in him they truſt.)

erteine ſhort and pithie *praiers vnto Ieſus Chriſt* our Sauiour.

The daie ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who calls vpon my name,
ſhall ſurelie ſaued bee.



O IESV meeke, O IESV ſweet
O IESV ſauiour mine, moſt great.
IESV to my call, thy gratious eares
incline.

w, good IESVS, yer I ſpeake,
ou knoweſt what I would haue:
hy grace I know it is,
bids me mercie craue.

O Ieſu deare, whoſe pretious blo
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercy now on mee, Amen.

4 O Ieſu ſweet, grant that thy gra
alwaies ſo worke with mee,
I may deſire the thing to doo,
moſt pleaſing vnto thee.

O Ieſu meeke, thy will be mine,
my will be thine alſo,
And that my wil may follow thin
in pleaſure paine and wo.

O Ieſu what is good for me,
is aie beſt knowne to thee;
Therefore according to thy will,
haue mercie now on mee, Am

3 O Ieſu deare, doo thou with me
euen as thy will ſhall ple
Sweet Ieſu, put me where thou w
to ſuffer paine or eaſe.

Ieſu, behold, I am but thine,
where I be good or ill;
Yet by thy grace I readie am,
thy pleaſure to fulfill.

Ieſu, I am thy workmanſhip,
moſt bleſſed maiſt thou bee,

eet Ieſu for thy mercies ſake,
haue mercie now on me, Amen.

O Ieſu meeke, grant that I may 4
repoſe my truſt in thee;
r thou ſweet Ieſu art the peace,
and true tranquilitie.

hou Ieſu art the verie peace,
and quietnes of mind,
e onlie reſt vnto the ſoule,
that ſhall thy fauour find.

erefore ſweet Ieſu doo youchſafe,
ny ſoule this peace may ſee,
for thy painfull paſſion ſake,
aue mercie now on mee, Amen.

Ieſu, if thou doo withdraw 5
thy comfort for a time,
not deſpaire take hold on me,
or any ſinfull crime.

giue me patience to abide
y pleaſure and thy will,
ure thy iudgements al are right,
ough I be wicked ſtil.

et a promiſe haſt thou made,
all that truſt in thee,
ding to which promiſe Lord,
e mercie now on mee, Amen.

6 O Ieſu deere, giue me thy grace,
I gladlie ſuffer may,
What euer ſo thy pleaſure be
vpon me for to laie.

O Ieſu meeke, what thanks ought I
to giue vnto thy name,
Which for my ſinnes to ſet me free,
haſt ſuffred death and ſhame?

O Ieſu ſweet, my wickednesſe
I doo confes to thee;
Wherefore as thou haſt promiſed
haue mercy now on me, Amen.

7 O Ieſu ſweet, a little thing
ſometime doth vex me ſore,
And makes me ſlow to giue thee
ah, woe is me therefore.

Ieſu, againe ſometime I thinke,
ſtill ſtronglie for to ſtand,
But when a little trouble comes,
I ſtrait fal vnder hand.

Thus Ieſu ſee, a ſmal thing makes
temptation great to be,
My weaknes Ieſu doo behold,
and mercie haue on me, Amen.

8 O Ieſu Chriſt in al things now,
aſſiſt me with thy grace,
And make me ſtrong w heuenly
while life I haue and ſpace.

Ieſu let not mine enimie
the feend ne yet the fleſh
Preuaile, though ſtil they me aſſaile
from day to day afreſh.

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercies ſake,
haue mercy now on me, Amen.

O Ieſu, who ſhal giue me wings
of perfect peace and loue,
hat I therewith from henſe may flie,
and reſt with thee aboue.

Ieſu when ſhal I aſcend,
and feele how ſweet thou art,
nd leaue the earth and loue thee beſt,
with all my ſoule and hart?

weet Ieſu when thy pleaſure is,
the time is knowne to thee:
ch now and then, O Ieſu deere,
haue mercy Lord on me, Amen.

O Ieſu, king of glorie great,
the comfort of vs al:
wander here in wilderneſſe,
nd euery daie doo fal.

et Ieſu, come and viſit me,
y heauie ſoule make glad,
ch now through ſin in priſon lies
heauy, ſicke, and ſad.

Good Ieſu with thy preſence ſet
my ſoule at libertie,
And for thy bitter paſſion ſake,
haue mercy now on me, Amen.

11 O Ieſu oft it greeueth me,
and troubleth ſore my mi
That I ſo weake and fraile am fou
to wander with the blind.

O Ieſu deere, thou laſting light,
whoſe brightnes dooth excell,
The cleernes of thy beames ſend
within my hart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee,
And for thy painfull paſſions ſake,
haue mercy now on mee, Amen.

12 O Ieſu, grant I may reſigne
my ſelfe vnto thy will,
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu grant that I may haue
of ioy and inward peace,
And of the paines I haue deſerued
good Ieſu me releaſe.

Sweet Ieſu giue me inward ioy,
my ſoule to feed on thee,

And for thy tender mercis sake,
haue mercie now on mee: *Amen.*

O Iesu sweet, I know I am
but vanitie and sin,
inconstant as the wind that blowes,
and euer so haue bin.

Whereof then Iesu may I brag?
or what haue I to saie?
shall I of men seeke to be praisd?
or yet extold for aie?

O Iesu sweet, the true praise is,
for to be praisd of thee,
therefore good Iesu weigh my case,
and mercie haue on mee: Amen.

O Iesu, thou my glorie art,
in thee will I reioise,
and not, good Iesu, in my selfe,
nor yet in that mans voice

that worldlie honor may me giue,
to set me vp on hie,
rule among the sonnes of men,
and sit in dignitie.

For are but shadowes to compare
the glorie thats with thee,
Set Iesu for thy glories sake,
haue mercie now on mee; Amen

15 O Ieſu, here in earth we liue,
and ſoone deceiued are,
With vaine delights ẏ earth dooth y
wherein we run to far.

But yet, ſweet Ieſu, if I could
behold my ſelfe right well,
I ſhould good Ieſu plainlie ſee,
and therein truelie tel

The troubles that are falne on me,
were for offending thee,
For which offenſe I pardon craue,
haue mercy Lord on me: A

16 O Ieſu Chriſt, vnder whoſe powe
is both the ſea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand

From ſuch as lurke and lie in wai
and ſeeke to doo me wrong,
Sweet Ieſu ſee how weake I am,
and how that they be ſtrong.

Ieſu make haſt and come with ſp
my truſt is al in thee;
And therefore Ieſu helpe me no
and mercie haue on mee,

17 O Ieſu, comfort mine exile,
aſwage my dole and gr

With thee to be is my deſire,
mine onelie chiefe releefe.

ſu, the pleaſures of this world,
they may not long indure,
nd he that puts his truſt therein,
ſhall find them al vnſure.

eet Ieſu grant that I may haue
mine onlie ioy in thee,
d for thy bloody paſſions ſake,
haue mercie now on me, Amen.

Ieſu Chriſt that hath me made,
and with thy bloud me bought, 18
fer me not to be condemnd,
whom thou haſt made of nought.

eſu mild, in time of need
hy mercie doo beſtow,
l in thy iuſtice iudge me not,
or doo thy rigor ſhow.

ſu in extremitie,
doo appeale to thee;
refore ſith that I truſt in thee,
ue mercie now on mee, Amen.

Ieſu ſweet, for heauenly things
I often ſeeke to find, 19
en affections of the world
backward pluck my mind.

Againe, I ſeeke for to ſubdue,
the affections that doo riſe,
But to my ſpirit they wil not be
ſubiect in any wiſe.

Thus Ieſu meeke, thou ſeeſt I ſtriue,
and al to be with thee,
Wherefore good Ieſu make me ſtrong,
and mercie haue on me, Amen.

20 O Ieſu, manie times I praie,
and cal vpon thy name;
When that my hart is far awaie,
alas I more to blame.

And that good Ieſu comes to mind,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when ſo I pray to thee,
And for thy endleſſe mercies ſake,
haue mercy Lord on me, Amen.

21 O Ieſu, be not long awaie,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my hart.

Send foorth the burning flames of
cleane to conſume for aie

The cloudie fansies of my mind,
which trouble me alwaie.

Good Iesu gather al the powers
of my poore soule to thee,
And make me to refuse the world,
and mercy haue on mee.

O Iesu mild, thine eare bow downe, 22
and ponder my desire,
Deale not with me, as I deserue,
to punish in thine ire.

But me defend, O Iesu meeke,
through mercie great of thine,
From dangers such as may befall,
this sinfull soule of mine.

O Iesu, hide not now thy face,
from him that cals on thee,
But Iesu of thy bitter death,
haue mercy now on me, Amen.

O Iesu sweet with mercy now, 23
reforme that is amisse,
And with the strength of thy great grace
lend light where darkenesse is

And Iesu from my secret faults,
doo make me cleane and bright,
And from presumptuous sins, O Lord,
defend me through thy might.

Good Ieſu caſt my youthfull ſinne,
behind thy backe to be,
And for thy tender mercies ſake,
haue mercy now on me, Amen.

24 O Ieſu, ſhut not vp my ſoule
with thoſe that run aſtraie,
But let the ſhadow of thy wings,
my ſoule protect alwaie.

Good Ieſu turne thee vnto mee,
and clenſe me from my ſin:
Sweet Ieſu Chriſt doo not behold
how wicked I haue bin.

But thinke vpon thy mercies great,
though I vnworthie be,
And for thy painful paſſion ſake,
haue mercy now on me, Amen.

25 O Ieſu ſweet, giue me an hart,
that is contrite and pure,
A bodie chaſt that humble is,
and conſtant to indure.

A mind that is with heauenly ioyes
repleat through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in euery place.

O Ieſu, for thy mercie ſake,
let theſe proceed from thee,
And then no doubt I ſhal be ſure,
thou mercie haſt on mee, Amen.

Certaine blesſinges promiſed by God vnto al thoſe that do loue and fe are *him.* *Deut.*28.

WHo harkens to the voice of God
and dooth his law fulfill,
Shall bleſſed be in towne and field,
with mercie and good will.

His frute ſhal likewiſe bleſſed be,
that from his loins ſhal ſpring:
His corne and cattell ſhal increaſe,
with plentie of al thing.

His oxen and his flocks of ſheepe,
ſhall bleſſed be with ſtore:
His going out and comming in,
ſhall bleſt be euermore.

His enimies that ſhall ariſe,
ſhall fall before his face,
And flee for feare, as dooth the beaſt
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhal gro,
And euery thing he takes in hand,
ſhall blesſed be alſo.

Vouchſafe good God to giue me grace
for to direct my mind

As by the ſame in time of need,
I may thy bleſſing find, Amen.

A meditation when ye go to bed.

O Lord my God I wandred haue,
as one that runs aſtraie,
And haue in thought, in word, in deed,
in idleneſſe and plaie

Offended ſore thy maieſtie.
in heaping ſin to ſin,
And yet thy mercy hath me ſpard,
ſo gratious haſt thou bin.

O Lord my faults I now confeſſe,
and ſorie am therefore,
But not ſo much as faine I would,
O Lord, what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humblie praie,
And that this night thou me defend,
as thou haſt doone this daie.

And grant when theſe mine eies ſhal faile throogh natures might,
That then the powers of my ſoule may praiſe thee day and night, Amen.

A meditation at your vpriſing.

O Lord this night who haſt me kept
from dangers al that bee,
And haſt me giuen of reſt and ſleepe,
ſo much as pleaſeth thee.

Where other of my brethren poore,
of better life than I,
Doo wander vp and downe the ſtreets,
and harbourleſſe doo lie.

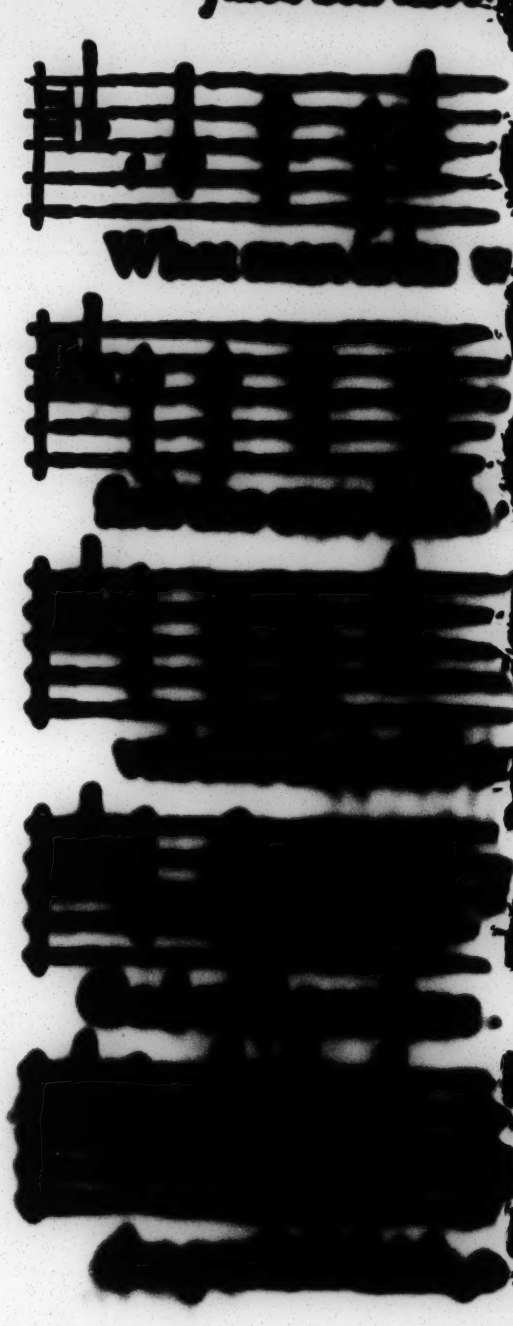
And ſome with ſickneſſe are oppreſt,
ſome impotent and lame, (thine
Thus dooſt thou deale with creatures
to glorie of thy name.

O Lord in ſort as I deſerue,
thou haſt not dealt with me;
But haſt me giuen wherewith to liue,
in better caſe to be.

Moſt mightie God, this day likewiſe,
protect me from al blame,
And giue me grace I thankful be,
with praiſes for the ſame, Amen.

Athanasius his

monlie called,



meditation at your vprising.

d this night who hast me kept
om dangers al that bee,
t me giuen of rest and sleepe,
ch as pleaseth thee.

ther of my brethren poore;
ter life than I,
der vp and downe the streets,
arbourlesse des lie.

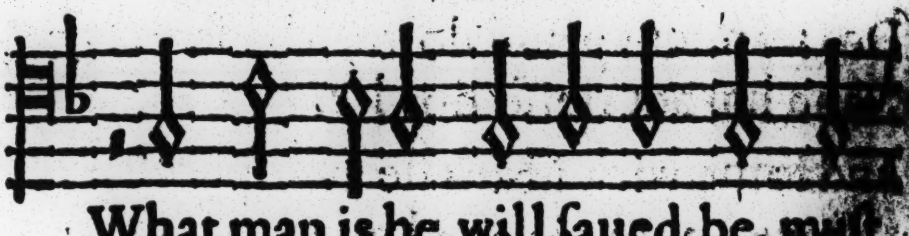
e with [illegible]
impotent [illegible]
ost thou [illegible]
ne of thy [illegible]

in sort as [illegible]
hast not [illegible]
me giu[illegible]
tter ca[illegible]e [illegible]

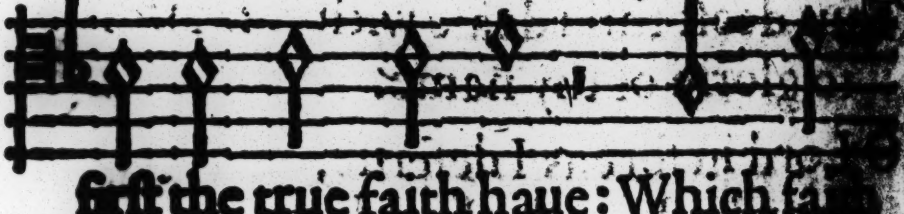
ghtie [illegible]
ct me fr[illegible]
e me g[illegible]
praises [illegible]

Athanasius his Creed, com- monlie called, *Quicunq; vult.*

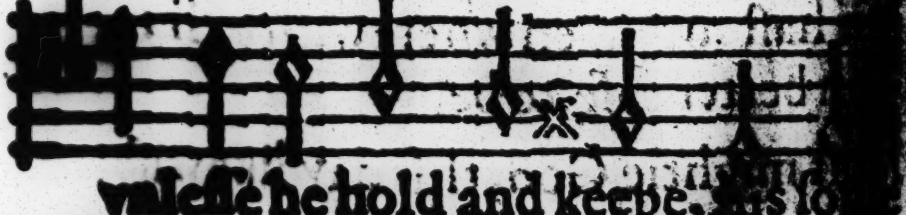
By faith we please the Lord,
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.



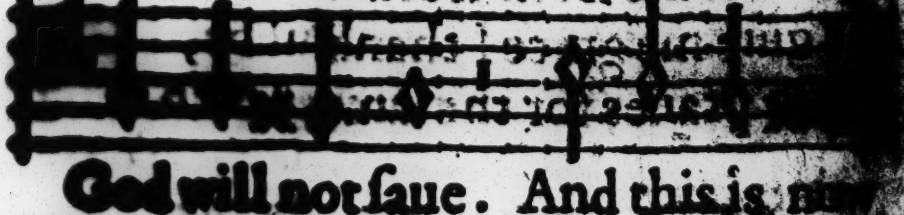
What man is he will saued be, must



first the true faith haue: Which fa



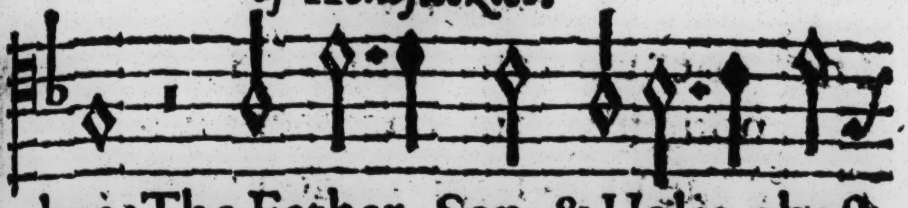
vnlesse he hold and keepe, he is lo



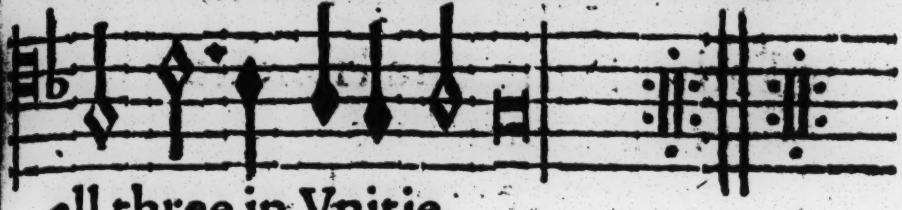
God will not saue. And this is

the perfect faith, to worship God in

three



thee: The Father, Son, & Holie ghoſt



all three in Vnitie.

The perſons neither to confound,
nor ſubſtance to diuide,
For he that ſhal ſo thinke of them,
from perfect faith is wide.

For of the Father, of the ſonne,
and of the Holie-ghoſt,
Be perſons three in ſeueral,
and al in might be moſt.

The Father, Sonne, and Holy-ghoſt,
in Godhead equal bee,
In glorie like, and ſo in might,
and ſo in Maieſtee.

Such as the heauenlie father is,
ſuch is the Sonne alſo,
Such is likewiſe the holy ghoſt,
al three one God, no mo.

The Father was vncreated,
ſo was the ſonne likewiſe,
The Holie-ghoſt vncreated,
ſtil one for to deuiſe.

The father without number is,
none may him comprehend,
The ſonne likewiſe, and Holie ghoſt
all three one without end.

The Father ſonne, and Holie ghoſt,
eternall doo indure,
And yet not three eternals be
but one eternal ſure.

Not three that number doo exceed,
nor three vnmade certaine,
But three in one and one in three,
for euer doo remaine.

The father, ſonne, and Holi ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The father God, the ſonne is god,
the Holie ghoſt alſo:
And yet three Gods we ſhall not ſaie,
of Gods but one no mo.

The father Lord, the Sonne is Lord,
and Holie ghoſt is Lord,
Yet not three Lords but one in three,
and three in one accord.

For like as we compelled be,
by Chriſtian veritie,
Ech perſon of them to confeſſe,
both God and Lord to bee.

So are we by the ſame forbid,
in any wiſe to ſaie,
Three Gods to be, or yet three Lords,
but three in one alwaie.

The father is not created,
begot nor made of none,
The ſonne ne made nor created,
begot of him alone.

The Holy-ghoſt is from them both,
ne made, create, nor got,
But from the Father and the ſonne,
proceeding had we wot.

So then there is of Fathers one,
not Fathers three, we ſee;
One ſonne, not three, and ſo likewiſe,
one Holy-ghoſt to bee.

And in this holie Trinitie,
is none more great than other,
But the whole three perſons be
coequall altogither.

So that in all as foreſaid is,
the Vnitie in three,
And Trinitie in vnitie,
ought worſhipped to bee.

Yet furthermore it needfull is,
vnto ſaluation,
That we beleeue of Ieſus Chriſt
the incarnation.

The

The right faith is, that we beleeue,
and with one mouth foresho,
That Iesus Christ the sonne of God
is God and man also.

God of his father substance is,
begot yer world was wrought,
And man by flesh and bloud he tooke
of hir who foorth him brought.

Both perfect God and perfect man,
is he without deuiding,
And of a reasonable soule,
and humane flesh abiding.

He to the Father equal is,
touching his Deitie,
But he is lesse than Father is,
by his humanitie.

Who though he be both God and man,
yet one is he, not twaine,
That is to say one Iesus Christ,
for euer to remaine.

One, not by turning Godhead his,
into the flesh we see,
But taking manhood into God,
by power of Deitie.

One, yet not by confusion,
of this his substance sure,
But by vnitie of person,
which euer shal indure.

For as the reaſonable ſoule,
and fleſh one man doo make,
So God and man is but one Chriſt,
which ſuffred for our ſake.

And then deſcended into hell,
the third day roſe againe,
From death to life this hath he doone,
mankind to rid from paine.

And after this aſcended he,
vnto the heauens on hie,
And on his fathers right hand ſits,
one God eternallie.

From thence he ſhal come downe again,
a rightful iudge to be,
To iudge the liuing and the dead,
as he their works ſhal ſee.

At whoſe deſcending, al ſhal riſe
in twinkling of an eie,
And with his fleſh ſhal him behold,
in throne of Maieſtie.

Then they that haue doone righteouſſie,
ſhal heauen haue for their hire,
And they that haue doone wickedlie,
haue euerlaſting fire.

This is the true and perfect faith,
al chriſtians ought to haue:
Which faith vnles we doo beleeue,
our ſoules God wil not ſaue.

Praiſe

Praiſe we theſe perſons three in one,
and likewiſe one in three;
As from the firſt hath byn, now is,
and euermore ſhal be, Amen.

A meditation to be ſaid of wo[m]
with Child.

In time of trouble call on mee,
And I will then deliuer thee.

THe time drawes nie,
of bitter paineful throwes,
How long I ſhall
the ſame indure, God knows,
O Lord my God
I humblie aske of thee,
Make haſt ſweet Chriſt,
and ſafe deliuer mee.
Although my ſinne
deſerued haue right well,
Such paine as this,
yea more than toong can tell
Yet ah; my God
turne not away thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and frute
that ſpringeth in the ſame
Haſt thou create,
to glorie of thy name.

ppreſt with paine,
O Lord when I ſhall be,
lake leſſe the ſame,
ſo much as pleaſeth thee,
nd grant good God,
thy creature may proceed,
felie on liue,
with mercy at my need.
Chriſtes Name,
I will my trauell ſho;
ow Holy-ghoſt,
come comfort me in wo.
ome father deere,
& let thy power deſcend,
Ieſu Chriſt,
thy mercies great extend.
God; behold
my dolor and my ſmart,
eet Holie-ghoſt,
my comforter thou art;
ke part with me,
and heare my wofull crie;
audi me,
iſerere mei, Amen.

A meditation to be deliuered from ſinne.

O Lord my God,
I humblie beſeech thee,
And Ieſus Chriſt,
thine equall in Deitie,
With holie ghoſt,
of like power in maieſtie,
And three in one,
and likewiſe one in three,
Which is to ſay,
one bleſſed Trinitie:
Grant that the power
of thy diuinitie,
May in this life
alwaie deliuer me,
From fornication
and adulterie,
From wicked ſort
of vncleane companie,
From ſudden death,
and curſed blaſphemie,
From vaine glorie
and hypocriſie,
From malice, hatred,
and crueltie,
From the deteſtible
and great enormitie
Of ſedition and
priuie conſpiracie:

rom all falſe doctrine
and hereſie:
rom pride in hart
and vanitie:
rom peſtilence, famine,
and bloudthirſtie:
rom iuſt deſert
of ſlander and infamie;
rom filthie ſinne,
and vile iniquitie.
nd when as I
vpon thy name ſhall crie;
leare my requeſt,
and grant me thy mercie, Amen.

A praier for the Queenes moſt excellent Maieſtie.

O King of heauen, of earth, of ſea,
and all things elſe beſide,
nder whoſe power, and in whoſe hands
the harts of kings abide;
ouch ſafe to guide our gratious Queene
Elizabeth aright,
hat ſhe in peace with health may reigne
and gouerne through thy might;
nd when thy godlie will ſhal bee
to end hir liuing daies,
ir ſoule may then with angels thine,
ſound foorth thy endles praiſe, Amen.

A thankeſgiuing before meate.

FOr food ſuch as we find,
let vs giue thanks therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke be ſuch,
whereby no grudge may gro,
Our ſelues well eaſd,& God beſt plea
Chriſt grant it may be ſo.
God long preſerue in peace and healt
Our gratious queene Elizabeth, Ame

A thankeſgiuing after meate.

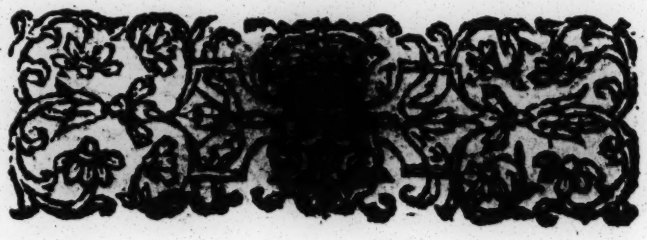
THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankfull for to bee:
Lord long preſerue in peace and healt
Our gratious Queene Elizabeth, Am

FINIS.

NATIONAL LIBRARY OF SCOTLAND

The poore Widowes *Mite:*

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highneſſe* Chapell, and Maſter *to the Children of the ſame.*



Who knocks with hope, and craues in faith,
ſhall haue their iuſt requeſt;
By loue who ſeekes, the way ſhall find
to port of quiet reſt.

Newlie printed for *the aſſignes of* W. Seres,
1592.

HONI · SOIT · QVI · MAL · Y · PENSE
DIEV · ET · MON · DROIT

To the Queenes Maiesties *Highnesse.*

E Except your Highnes well allow
this gift of humble mind,
L Lacke shall my hope the gladsome frute,
it sought thereby to find.
I If gift with giuers loiall hart
your Maiestie will trie,
Z Zeale more than gift shall triumph then
before your princelie eie.
A A Persian prince, in gratious part,
tooke water of the well,
B Because he saw the giuers zeale,
the giuers gift excell:
E Euen so my zeale. renowmed Queene,
equiualent is with his,
Th. Though I offense commit to giue
so slender gift as this.
R Remembring yet your Princelie woont,
of clemencie withall;
E Example such hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hunnis* would present,
I If he them had; in stead whereof
hee praies this may content.
N New yeere, and manie God you send,
in health with peace to raine,
A And after when your spirit departs,
with Christ it may remaine.

Your Highnes loiall subiect and
most humble obedient seruant,
W. H.

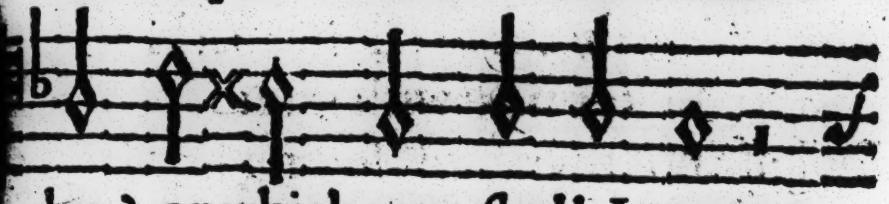
The Author.

WHo seekes with workes alone to win
the life that shall remaine,
I Is farre deceiu'd, for if it be so,
then Christ hath dide in vaine.
LL Let our good works our faith declare,
by faith we are made free,
I It coms from God, that goodnes is,
no good at all in mee.
A As man himselfe vnable is,
in thought to please the Lord,
M Much lesse to worke or doo the deed,
that might his health accord.
H Here I professe one God to serue,
from secret search of hart,
V Vnto his sacred word to cleaue,
and neuer to depart.
N No time my Prince or Magistrate,
by will for to offend,
N Ne wish I woorse vnto my foe,
than to my verie friend.
I In Christ by faith, by no means else,
my righteousnesse dooth flo:
S Such was his loue, such is my faith,
and euer shall be so.

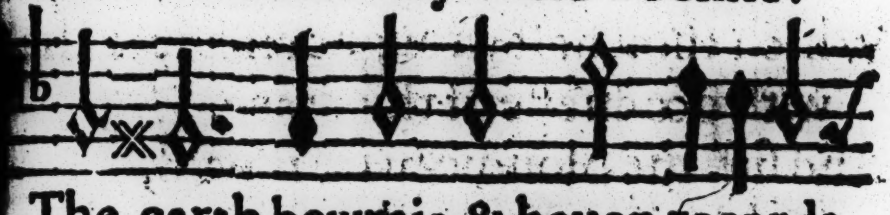
The Poore Widowes *Mite.*

The first Meditation.

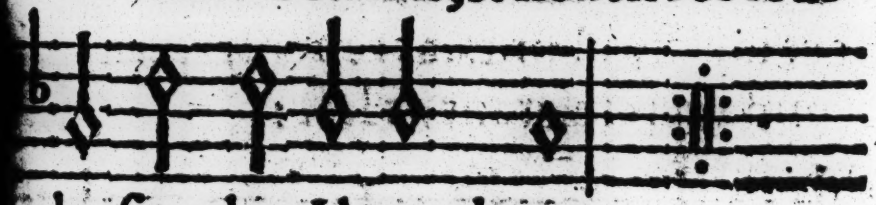
Ah helples wretch! what ſhall I



doo? or which way ſhall I ronne?



The earth bewrais,& heuen records

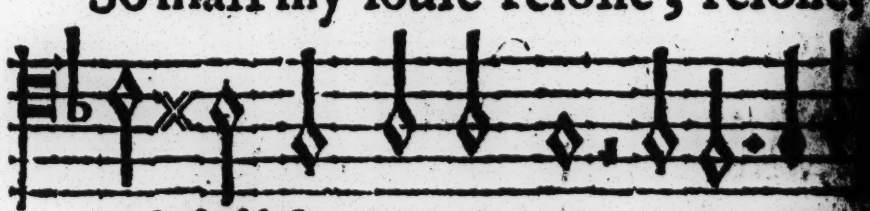


the ſins that I haue donne.

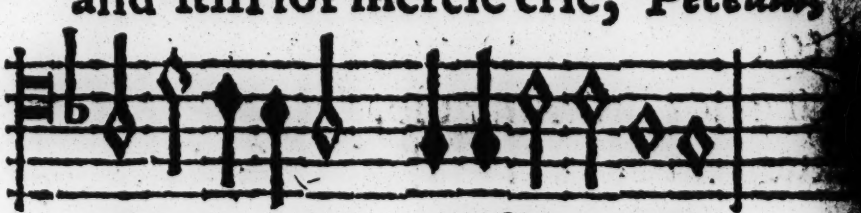
he gates of hell wide open ſtand,
for to receiue me in,
nd fearefull feends al readie be,
to torment me for ſin.
as, where ſhal I ſuccour find?
the earth dooth me denie,
nd to the ſacred heauens aboue,
Idare not lift mine eie.
eauen and earth ſhal witneſse be,
againſt my ſoule for ſin,

Vntimelie birth (alas) for me
much better then had bin.
And now deſpaire approcheth faſt,
with bloodie murdering knife,
And willeth me to end my greefs,
by ſhortening of my life.
Shall I deſpaire; thou God forbid,
for mercy more is thine,
Than if the ſinnes of all the world
were linked now with mine.
Deſpiſe not then moſt louing Lord,
the image of thy face, (bou
Which thou haſt wrought and decrel
with goodneſſe of thy grace.
And ſith the bloudie price is paid,
and bitter paines all paſt;
Receiue my plaints, accept my ſpirit,
and mercie grant at laſt:

So ſhall my ſoule reioiſe, reioiſe,



and ſtill for mercie crie, *Peccaui,*



Pecca——ui, Miſerere mei.

The 2. Meditation.

THou God that rulſt & rainſt in light
that fleſh cannot attaine,
hou God that knowſt the thoughts of (men
are altogither vaine;
hou God whom neither toong of man
nor angell can expreſſe:
hou God it is that I doo ſeeke,
thou pitie my diſtreſſe.
hy ſeat, O God, is euerie where,
thy power all powers tranſcend,
hy wiſdome cannot meaſurd be,
for that it hath no end.
hou art the power and wiſdome too,
and ſole felicitie,
ut I lump of ſinfull fleſh,
nurſſe of iniquitie.
hou art by nature merciſull,
and mercie is thy name,
nd I by nature miſerable,
the thrall of ſinne and ſhame.
hen let thy nature, O good God
now worke his force in mee,
nd cleanſe the nature of my ſinne,
and heale my miſerie.
ne depth, good Lord, another craues,
my depth of ſinfull crime
equires thy depth of mercy great,
for ſauing health in time.

Sweet Christ grant ẏ thy depth of grace
may swallow vp my sin,
That I thereby may whiter be,
than euer snow hath bin.

So shall my soule reioise, reioise,
and stil for mercie crie,
Peccaui, peccaui,
Miserere mei.

Sing these foure lines to euerie meditation following.

The 3. Meditation.

BEfore thy face and in thy sight,
haue I, deuoid of shame,
O Lord transgressed willinglie,
I doo confesse the same.
Yet was I loth that men should know,
or vnderstand my fall,
Thus feard I man, much more than thee
thou righteous iudge of all.
So blind was I and ignorant,
yea rather wilful blind,
That suckt the combe, and knew the bee
had left the sting behind.
My sinnes, O God, to thee are knowne,
there is no secret place,
Where I may hide my selfe or them,
from presence of thy face.
Where shall I then my selfe bestow?
or who shall me defend?
None is so louing as my God;
thy mercies haue no end.

n deed I grant, and doo confesse
my sins so heinous bee,
As mercie none at all deserues :
but yet thy propertie
Is alwaies to be mercifull,
to sinners in distresse;
Whereby thou wilt declare and shew
thy great almightinesse.
Haue mercie Lord on me therefore,
for thy great mercies sake ;
Which camst not righteous men to call,
but sinners part to take :

Wherefore my soule be glad, be glad,
and crie incessantlie,
Peccaui, peccaui,
miserere mei.

The 4. Meditation.

MOst gratious God, doo not behold
the number of my sin,
Ne yet consider with thy selfe
how wicked I haue bin ;
But rather thinke I am but dust,
or as the withered haie,
Which flourisheth to daie in field,
to morrow shorne awaie.
My flesh rebels against the spirit,
my spirit to weake is found,
My sinne conceiued in mothers wombe,
my soule first caught his wound.

My

My fleſh is fraile, too weake and vaine;
to doo the thing I ſhould,
And what I would not, that doo I,
contrarie that I would.
Thou ſeeſt, O Lord, how weake I am,
not able for to ſtand
Without the ſuccour, helpe and aid
of thy moſt mightie hand.
And what is he that wil not ſtaie
the mans thats like to fall?
Or wil refuſe the ſicke to helpe,
for helpe when he dooth call?
If thou wilt laie vnto my charge,
the burden of my ſin,
O Lord, the conqueſt is but ſmal,
that thou thereby ſhalt win.
For why, thy glorie and thy praiſe,
in mercie dooth conſiſt,
Vnto the which I yeeld my ſelfe,
to doo with what thou liſt.

My ſoule ſhall truſt in thee, in thee,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 5. Meditation.

IF I demand what mercy is,
thou God wilt anſwer me,
That mercie is th'abundance great
of thy diuine pitie.

Where-

Wherewith thou vewſt th'afflicted ſort,
that on the earth doo lie:
And what is this compaſſion then,
but proofes of thy mercie?
Our fathers old the ſame haue felt,
and now in reſt doo raine,
And thou art ſtil the ſelfe ſame God,
for euer to remaine.
Our fathers were conceiude in ſin,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe,
One faith in Chriſt we al profeſſe,
one God in perſons three,
As thou compaſſion hadſt on them,
compaſſion haue on mee.
Ponder, O God, my harts deſire,
moſt humblie doo I craue;
And doo away al my miſdeeds,
and ſo compaſſion haue.
And as of ſinners manie a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne:
So now vouchſafe moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin.
So ſhall my ſoule reioiſe, reioiſe,
and ſtil for mercie crie,

Peccaui, peccaui,
miserere mei.

The 6 Meditation.

MOst mightie God, I doo confesse,
ten thousand times and more,
Thou hast me washed from my sinne,
and salued still my sore:
But I through sinne am falne againe,
and fowler now am made,
Than euer was the filthie swine
with mier ouerlade.
How oftentimes shall we forgiue,
ech other that offend;
Seuentie times seuen, the scripture saith,
which signifies no end.
If man to man such fauour shew,
that wretched caitiues bee,
How much more thou, ô gratious God,
to them that call on thee.
It is thy nature to forgiue,
my nature can but fall;
Though thou be iust in all thy works,
thy mercie passeth all.
What time a sinner dooth repent,
and turns to thee at last,
All sinnes fore doone thou wilt forget,
thy promise so hath past.
Behold, ô God, I turne to thee,
with sorrow for my sin,

And doo repent euen from my hart,
that I ſo lewd haue bin.
Now waſh me Lord yet once againe
with fountaine of thy grace,
That I among thy ſacred ſaints,
with thee may haue a place.

My ſoule ſhall truſt in thee, in thee:
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 7 Meditation.

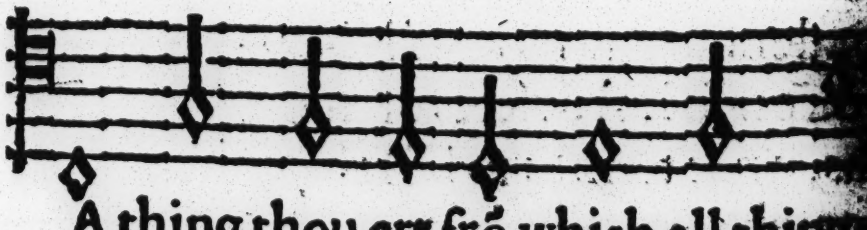
LIke as the guiltie priſoner ſtands
before the iudge ſo tride,
With quaking breath, and ſhiuering lims
his iudgement to abide:
Euen ſo, O God, before thy face
in fearefull ſtate I ſtand,
And guiltie crie to thee my iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodneſſe is in me,
Of ſinne, deceit, and wickedneſſe,
guiltie, good Lord, guiltie.
Thus by thy righteous doome, O God,
and ſacred law diuine,
Condemnd am I to endleſſe paine,
through iuſt deſerts of mine.
Alas, what then is to be ſaid,
or what is to be doone:

For mercy yet will I appeale,
to Ieſu Chriſt thy ſonne.
For neuer yet hath it beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face,
from any ſinfull man
Which vnto him for mercy came,
with ſad repentant mind:
O Lord ſhal I then be the firſt
that ſhal no mercy find?
Shal I be he thou wilt deſpiſe,
that humblie coms to thee?
No no, ſweet Chriſt, thy promiſe is
for to deliuer mee:

Wherefore my ſoule be glad, be glad,
and crie inceſſantlie,
Peccaui, peccaui,
miſerere mei.

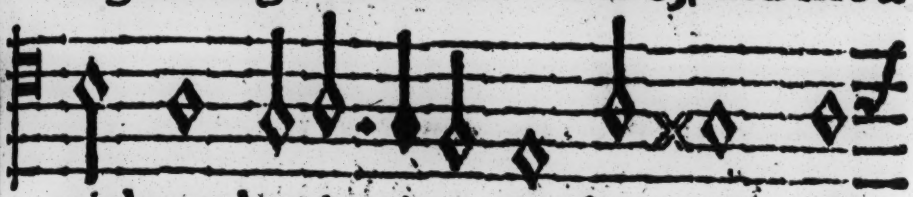
Verſes vpon the Lords *Praier.*

Our father which art in heauen.

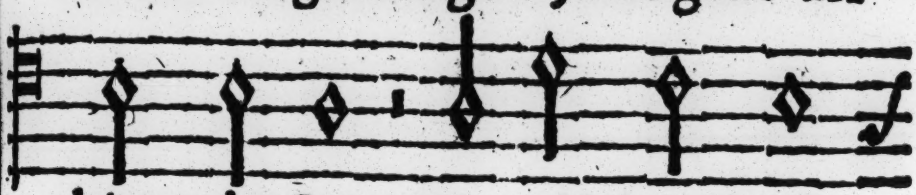


A thing thou art frō which all thing
beg

beginning tooke their name, And thou

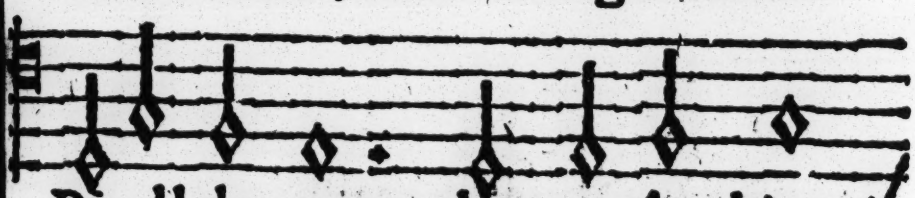


without beginning art, that gaue all



things the ſame. We call thee God,

ſome *Iehouah*, ſome *Tetragrammaton*:



By all thy names thou art the thing,

wee all depend vpon.

We be thy ſonnes, thy children deare,
and heires of kingdome thine,
By which we doo preſume and ſaie,
Our father moſt diuine,
Which art in heauen, deuoid of ſhape
that reaſon can deuiſe,

Ne yet art thou there to be felt,
or ſeene of humane eies.

Hallowed be thy name.

THy name, O God, is woonderfull,
though we the ſame abuſe,
And by thy name ſuch things are doone,
as make the mind to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculouſlie,
all for the vſe of men.
O maruellous God what is thy name?
or what ſhall I thee call;
Thou art in power omnipotent,
the mightieſt power of all.
Then mightie power of powers that is,
vouchſafe the ſame in mee,
So worke thy wil, that in my life
thy name may hallowed bee.

Thy kingdome come.

THy kingdome euerlaſting is,
in truth and equitie,
In fauour, loue, and righteouſneſse,
to all in miſerie.
Bow downe the heauens, O mighty king,
whereby thy grace may fall,

That

That this thy kingdome might descend
into the harts of all.
So shall our sins be driuen awaie,
our flesh made tame also,
And we found righteous in thy sight,
a perfect life to sho.
Vouchsafe to grant, O heauenlie king,
this blessed worke may be,
Thy kingdome stil to dwell in vs,
and we to dwell in thee.

Thy will be doone in earth, as it is in heauen.

THy will is good, our will is nought,
thy will be therefore done,
Such was thy will, that Iesus Christ,
thy deere and onlie sonne,
Should teach thy will to sinfull flesh,
our wicked lusts to kill;
And he thy will vpon the crosse,
the same did there fulfill.
O heauenlie father let thy will
in earth fulfilled be,
Among vs men as with thy saints,
in heauenlie hierarchie.
And grant thy will so worke in vs,
that we thy will confesse,
In word, in life, in faith, in loue,
and perfect holinesse.

Giue

Giue vs this daie our dailie bread.

THy word, thy truth, & Christ thy sonne
is bread that we should haue;
Vouchsafe our soules may feed thereon,
most humblie we doo craue.
For man dooth not by bread alone
passe foorth his vitall daies,
But by ech word thy mouth proceeds
vnto thy endlesse praise.
Fix in our harts thy sweet sonnes death,
and such impression make,
As we thereby may cheerefull be,
to suffer for his sake
Such crosse as pleaseth thee to laie
vpon our backs ro beare;
With shield of faith to hide the brunt,
against all worldlie feare.

And forgiue vs our trespasses, as we forgiue them that trespasse against vs.

WE know, forgiuenes is at hand,
when we for mercie call:
If we ech other doo forgiue,
thou wilt forgiue vs all.
Such promise hast thou made, O God,
from which thou wilt not swerue,

A

And yet it lies not in our power,
the same for to deserue.
So weake is man, so feeble too,
not able once to mind
The thought that's good, or doo the deed
that might thy mercy find.
This will thy grace must worke in vs,
our brethren to forgiue,
Which grant, O God, that we therewith,
in rest with thee may liue.

And lead vs not into temptation.

AND though temptation needfull be
thy seruants strength to trie,
And that our sinnes and wickednes,
by faith awaie doo flie.
Yet Lord thy grace the same doth worke
whereby we stiflie stand
Against the world, the flesh, the diuell,
winning the vpper hand.
Thus of our selues, alas, too weake,
temptations aie too strong,
Thy grace it is must vs defend,
else are we throwne along.
Grant when by sin thrugh want of grace
great fals we doo sustaine,
That then thy grace might visit vs
and reare vs vp againe.

But deliuer vs from euill

FRom ill that we by ſin deſerue,
moſt mightie God defend,
And rid vs free from filthie fall,
of miſerable end.
With hold thy ſeuere puniſhment,
and let thine eie of grace,
Take view vpon th'afflicted ſort,
and helpe our wretched caſe.
From ſurging ſeas of worldly waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our praiers make,
with conſcience ſafe and ſound,
And by thy grace ſhall able be,
our enimy to confound, Amen,

The Chriſtian faith.

ONe God in perſons three,
and three in Godhead one,
I doo beleeue my ſauing health
dooth reſt in him alone.
The firſt, the Father high,
Creator of vs all,

The ſecond is his onelie Sonne,
the word whom ſcriptures call,
The third the Holie ghoſt,
of both who dooth remaine,
In might power and Deitie,
coequall with the twaine.
The word of loue to vs,
fleſh void of ſinne became,
Of virgins wombe by power diuine,
moſt pure he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrifiſde,
By bitter, ſharpe, and ſhamefull death,
as cruel Iewes deuiſde,
His fleſh with whips was rent,
his head becrownd with thorne,
His bodie naild on croſse of tree,
his heart with ſpeare was torne.
Thus all his bloud was ſhed,
to death his life made thral,
To paciſie his fathers wrath,
procurde by Adams fall.
He died and was buried,
deſcended downe to hell,
From death to life he roſe againe,
he loued vs ſo well.
When fortie daies were come,
to heauen aſcended hee,
In ſight from men of Galile,
in faith to vs that bee.

From whenſe I doo beleeue,
he ſhal againe deſcend,
To iudge all fleſh, and of the world
to make a finall end.
The dead from graue ſhall riſe,
the quicke ſhall changed bee,
And euerie eie ſhall face to face
behold his maieſtie.
By grace who hath doone well,
with him in heauen ſhall raine:
By ſinne who hath doone wickedlie,
in euerlaſting paine.

FINIS.

COMFORTABLE

Dialogs betwene CHRIST and a SINNER, touching the Soules health.

A Conflict betweene the *spirit and the flesh, in the* soule of man.

Humble sutes of a sinner for mercie in miserie.

A Lamentation touching the follies and vanities of *our youth.*

A Psalme of reioising for *our spirituall re-*demption.

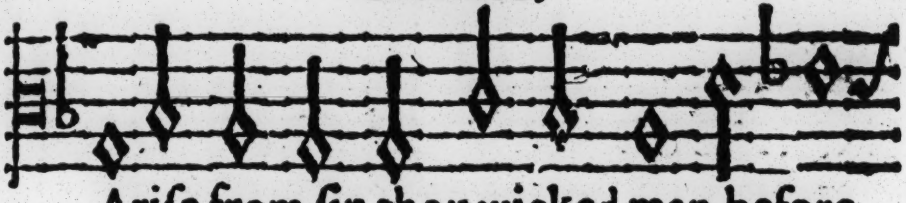
A Christian confession to the blessed Trinitie.

Praiers for the good estate *of the Queenes High-*nesse, &c.

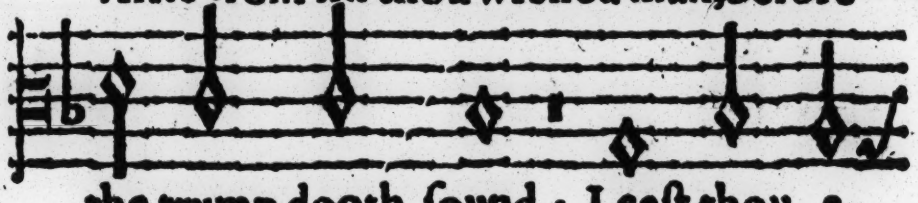
Gathered by W. Hunnis.

1592.

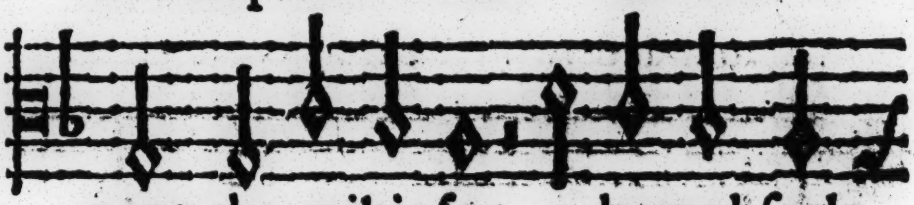
A Dialog betweene Christ and a Sinner.



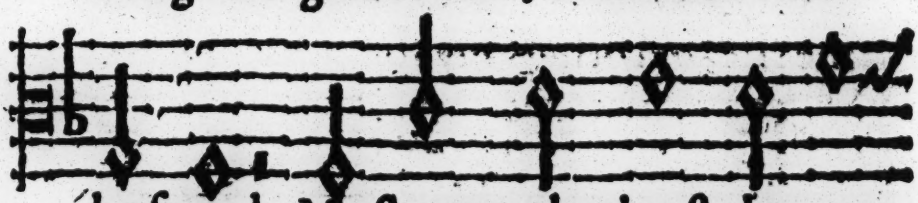
Ariſe from ſin thou wicked man, before CHRIST.



the trump dooth ſound: Leaſt thou a-



mong the guiltie ſort, a damned ſoule



be found. My ſheepe why dooſt thou per-

ſecute? my lambs why doſt thou kill?

My ſelfe why doſt thou cru--ci--fie,

and guiltles blood thus ſpill? Ariſe I

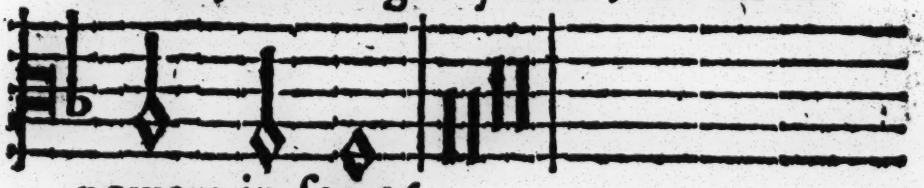
ſaie, ariſe, ariſe.

What fearefull thundring voice is this,

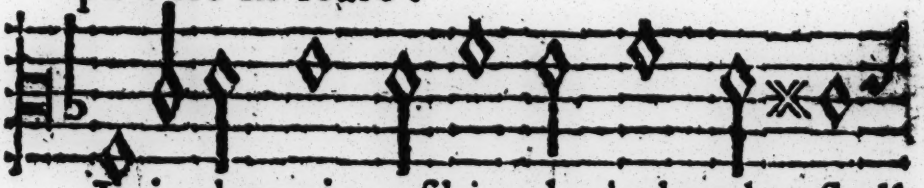
SINNER.

that ſoundeth in mine eare: Which bids

me riſe, and brings my ſoule, and all hir



powers in feare?

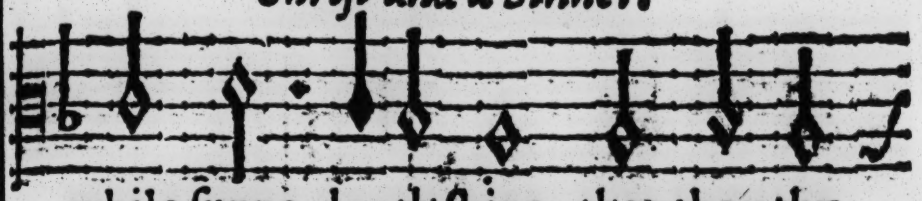


It is the voice of him thy iudge, that ſhall

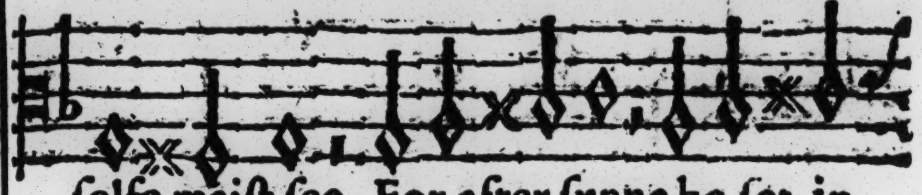
CHRIST.

thy iudger bee: Which bids thee riſe

while

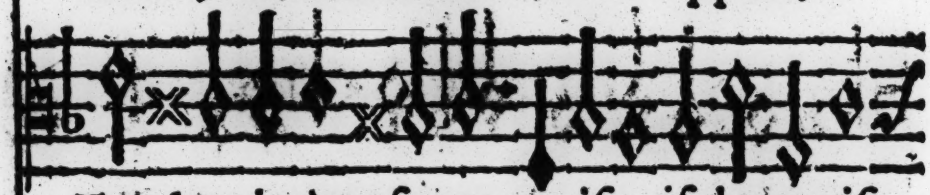


while ſunne dooth ſhine, that thou thy

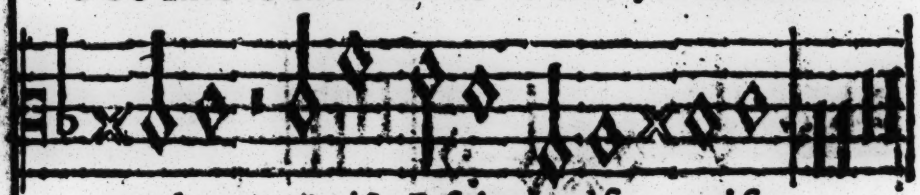


ſelfe maiſt ſee. For after ſunne be ſet in

ſhade, and darkſome clouds appeere:

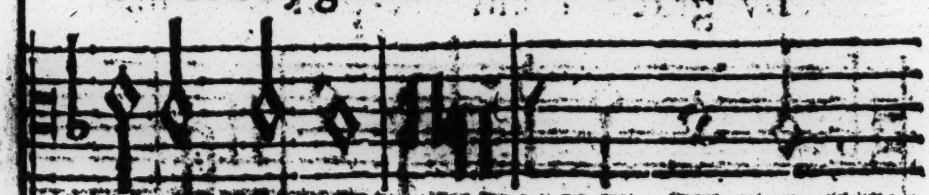


Too late is then for to a-riſe, if thou ariſe



not heere. Ariſe I ſaie, ariſe, ariſe,

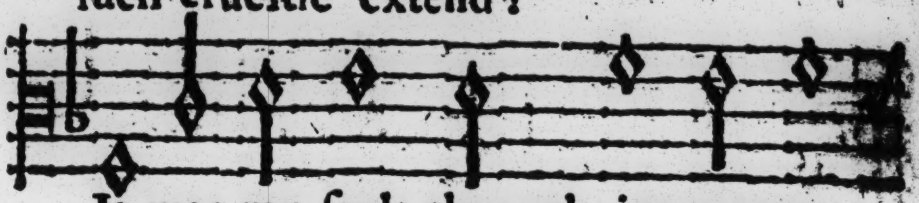
O Lord by grace I now behold, wherein SINNER.



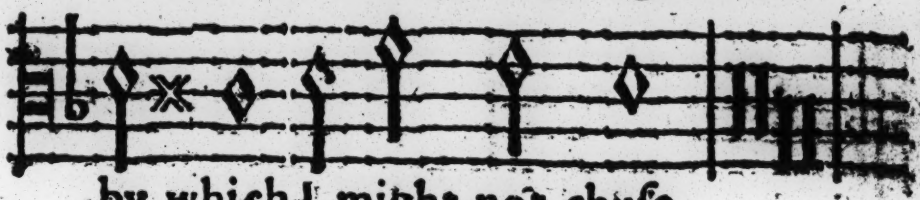
I did offend,

What made thee thus againſt my ſaints, CHRIST.

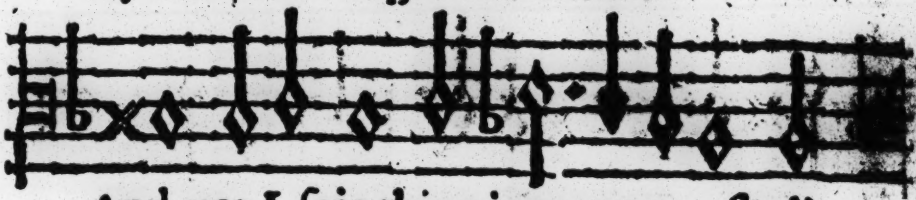
such crueltie extend?



SINNER. It was my fault through ignorance,



by which I might not chuse.



CHRIST. And yet I saie thine ignorance, shall

not thy faults excuse.

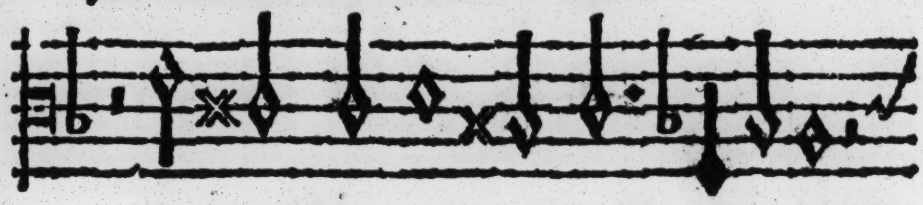
SINNER. By grace I am re-pen-tant made

wilt thou not mercie haue?

CHRIST. If thou by grace re-pen-tant bee,

yet

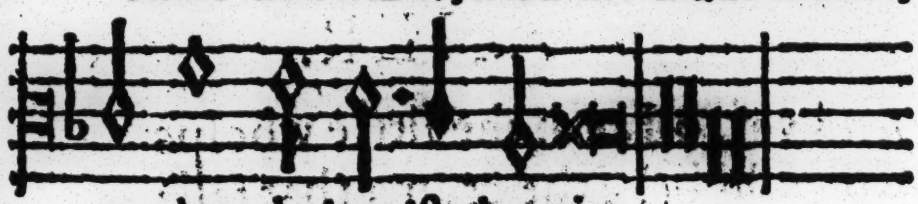
yet must thou mercie craue.



O Lord blot out my fil--thie deeds, SINNER.

and cleanse mee from my sinne:

Arise and walke, thou art made cleane, CHRIST.



as thou beleeu'st therein.

Another dialog betweene Christ and a Sinner, to be soong as the former.

CHRIST.

AWake frō sleep, and watch awhile,
prepare your selfe to praie;
For I mine angell will send foorth
to sound the iudgement daie,
That mine elect and chosen sort
might find my saieng true:
How that the time I shorten will,
for them and not for you.
Awake I saie, awake, awake.

SINNER.

And yet, ô Lord, the little whelps
would licke the crums that fall:
Thy chosen sort are verie few,
but many dooſt thou call.

CHRIST.

I call to you that will not heare,
I stretch mine armes at large,
For to embrace such as doo come,
and all your sinnes discharge.
Wherefore if you refuse to come,
I will you then forsake;

And to my feaſt will ſtrangers call,
and them my children make:
Awake therefore and riſe from ſleepe,
awake, I ſaie, awake.

SINNER.

Not ſo, good Lord, thy mercie far
aboue our ſinnes abound.

CHRIST.

And yet I will a iuſticer
in iuſtice mine be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou iuſt.

CHRIST.

Your ſinnes repent, and praie therefore,
in vaine is elſe your truſt.

SINNER.

O Lord thy grace muſt this performe,
or elſe it cannot be.

CHRIST.

My grace you haue, the ſame applie,
and bleſſed ſhall you be.

SINNER.

Through this ſweet grace, thy mercie
we humblie doo require. (Lord

CHRIST.

By mercie mine I you forgiue,
and grant this your desire.
AMEN.

A Conflict betweene the *Spirit and the Flesh in the* Soule of Man.

SPIRIT.

MY soule giue care to me thy spirit,
of that I saie to thee;
Forsake the pleasures of thy flesh,
and ioine thy selfe with mee:
Thy flesh is filthie, fraile, and fond,
and nought but sinne containes;
Whose due deserts through wickednesse
is euerlasting paines.

FLESH.

My soule not so great proofe thou hast
of pleasures that I bring;

Of loue, of luſt, of liking ſweet,
and euerie other thing:
Forſake me not but ioine with mee,
which am thy fleſh and bone.
For I the receptacle am
of all thy powers echone.

SPIRIT.

If thou after thy fleſh wilt go,
then ſurelie ſhalt thou die;
If thou wilt walke with me thy ſpirit,
we will him mortifie:
For thou betweene vs both art plaſt,
and at thy libertie,
To whether part thou wilt incline,
to liue or elſe to die.

SOVLE.

Alas what great conflict is this,
I ſillie ſoule ſuſtaine;
Betweene the pleaſures of my fleſh,
my ſpirit threatning paine:
I greeued am my fleſh ſhould loſe,
yet glad my ſpirit might win,
But of the twaine whoſe part to take,
my doubt is great therein.

SPIRIT.

Thy fleſh is diſobedient,
vnkind and cruell ſtill.

SOVLE.

SOVLE.

Yet I poore ſoule indifferent,
make neither good nor ill.

FLESH.

Remember my ſweet ſoule,
what fleſh hath doone for thee.

SPIRIT.

Thy fleſh for to ſubdue,
ſweet ſoule take part with mee.

FLESH.

If thou my part wilt take,
we ſhall the victors bee.

SPIRIT.

If thou wilt him forſake,
then heauen is due to thee.

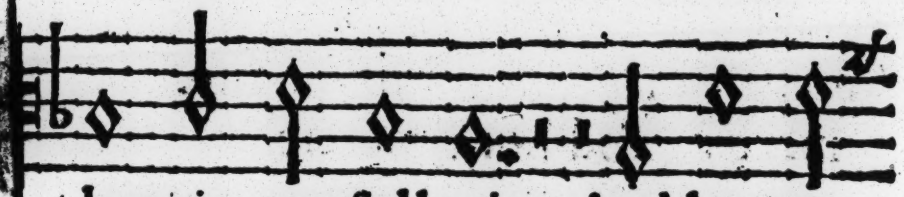
SOVLE.

The ſpirit makes men religious,
obedient and kind:
The fleſh makes men rebellious,
and monſters beaſtlie blind:
The ſoule through power makes them (men,
as maker hath aſſind.
Wherefore my ſpirit I ioine with thee,
with all the force I can:
Away packe hence vnſauorie fleſh,
the filthieſt part of man.

FINIS.

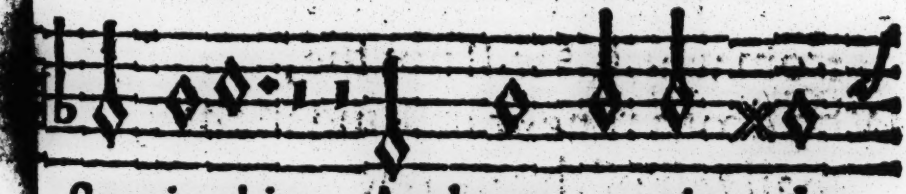
An humble ſute of a repeutant ſinner for mercie.

Giue eare, ô Lord, to heare, my

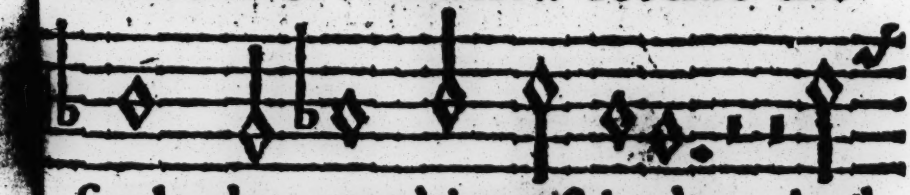


heauie carefull cries: And let my

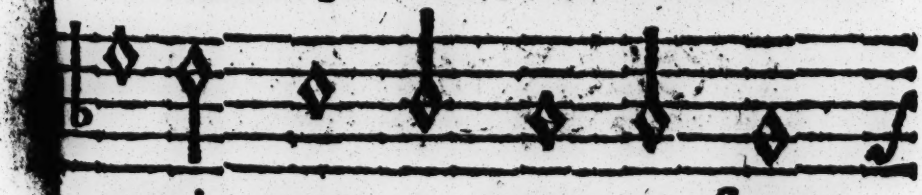
wofull plaints aſcend, aboue the



ſtarrie skies. And now receiue the

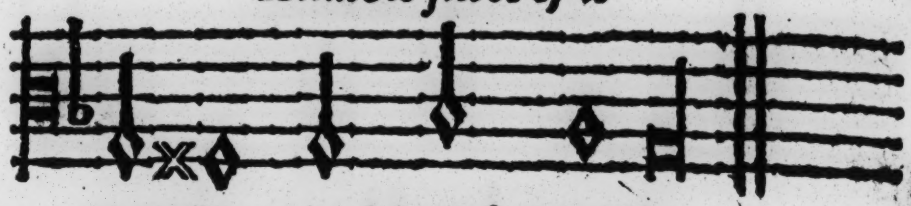


ſoule, that puts his truſt in thee: And



mercie grant to purge my ſinnes,

mercie

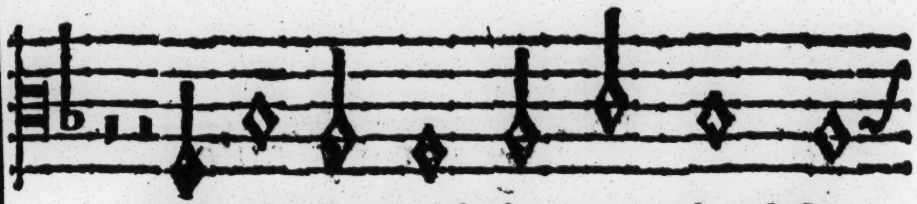


mercie, good Lord, mercie.

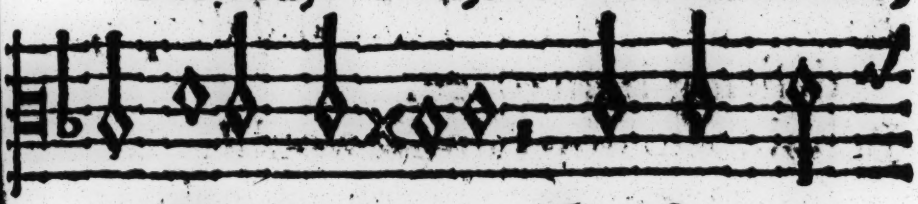
My ſoule deſires to drinke,
from fountaine of thy grace
To ſlake this thirſt, ô God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercie when I crie,
And pardon grant for ſinfull life,
mercie, good Lord, mercie.

Behold at length, ô Lord,
my ſore repentant mind,
Which knocks with faith, & hopes thereby
thy mercie great to find.
Thy promiſe thus hath paſt
from which I will not flie,
Who dooth repent truſting in thee,
ſhall taſt of thy mercie.
Mercie, good Lord, mercie, mercie.

¶ Another to the ſame effect.

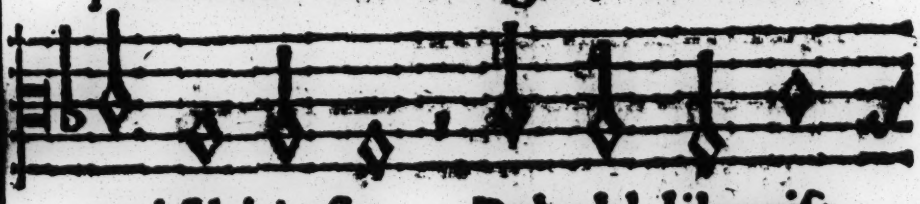


Behold, ô God, the wretched ſtate,

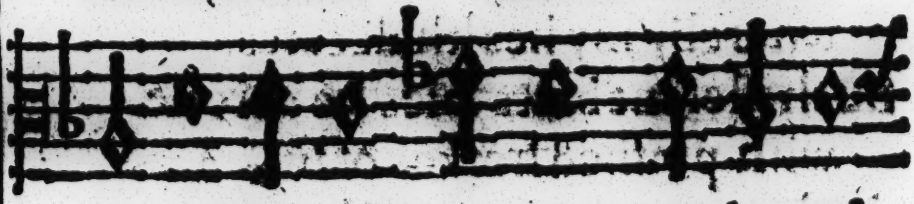


my fillie ſoule is in: How ſore op-

preſt and ouercharged, with foule



and filthie ſin . Behold likewiſe



the priſon foule, I meane my baned breſt:

breſt: Where wickednes and ſinne a-

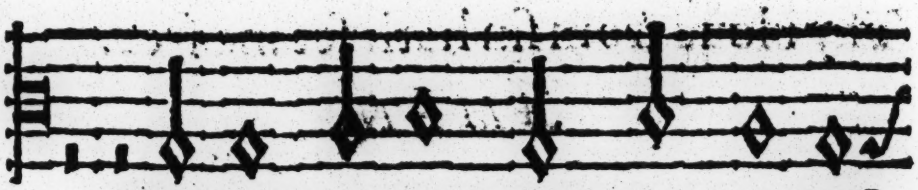
bounds, and breeds my ſoules vnreſt.

Behold ô God, how oft my ſoule,
doth lift hir ſelfe to thee:
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo how faine it would,
doo that might pleaſe thy will:
But cruell ſinne with his affects
doo draw me backward ſtill.
Behold I doo not that I would,
as law of thine requires,
But I doo that I would not doo,
contrarie my deſires.
Such is the working of the feend,
ſuch be his wilie waies,
With luſt to ſet my hart on fire,
whereby my health decaies.
Such pleſant baits laies he abrode
with poiſned hookes of ſin,
And traines my ſenſes all thereto,
and drowns my ſoule therein.

ſinner for mercie.

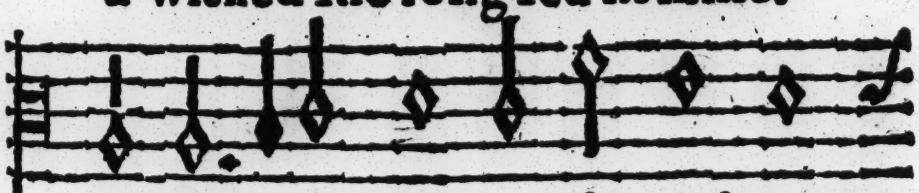
But mercie is with thee my God,
for ſuch as mercie craue,
Among the which I humble aske,
ſome mercie for to haue.
For light offenſe thy mercie ſmall,
may ſoone appeaſe thine ire,
But mine offenſes manifold,
thy mercies great deſire.
And ſith by mercie I muſt win,
thy fauor and thy grace,
From my miſdeeds and ſinfull life,
with mercie turne thy face.

¶ Another to the ſame purpoſe.



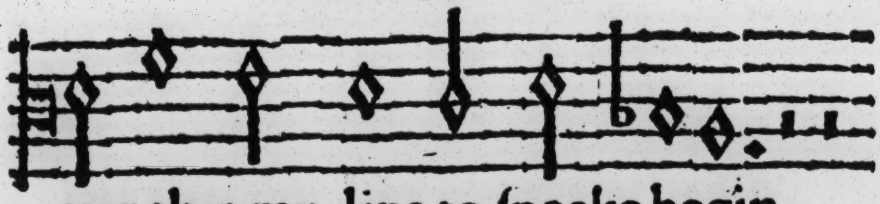
My ſoule ô God, doth now confeſſe,

a wicked life long led in ſinne:

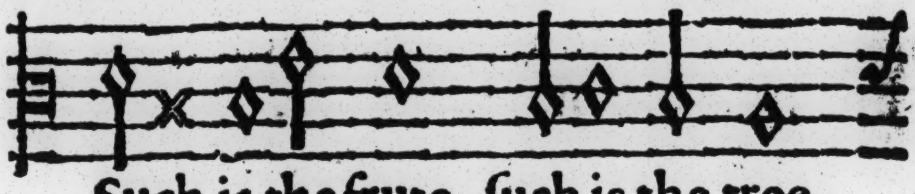


And how the ſame to thee is knowne,

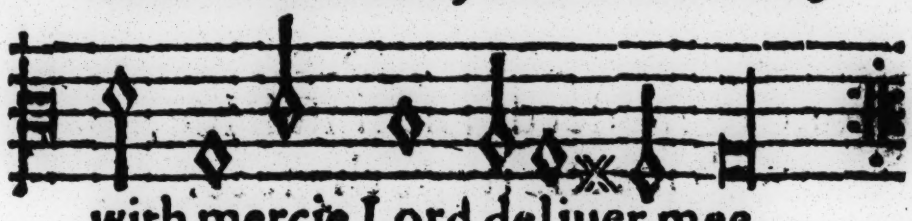
yet



yer that my lips to ſpeake begin.



Such is the frute, ſuch is the tree,



with mercie Lord deliuer mee.

Shall I, ô Lord, for this deſpaire
of hope, of helpe, and health at laſt?
Or ſhall I thinke thou ſeek'ſt reuenge,
vpon my ſinfull life that's paſt?
No, no, my faith doth witnes mee,
Thy bloud from ſin hath ſet me free.

AMEN.

A Lamentation touching *the follies and vanities of* our youth.

¶ Alacke when I looke backe, vpon

my youth that's paſt, And deepelie

ponder youths offenſe, & youths re-

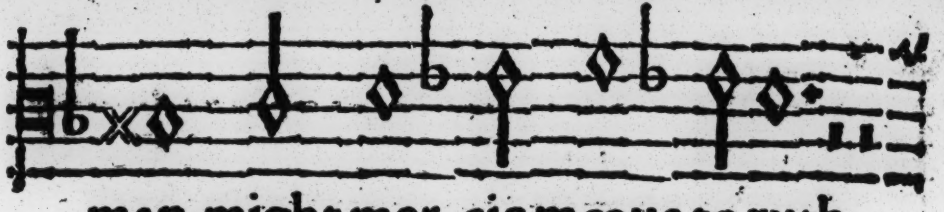
ward at laſt: With ſighes and ſobs

I ſaie; ô God I not denie, my youth

with follie hath deſeru'd, with follie

for

for to die. But yet if euer ſinfull



man, might mer-cie mooue to ruth,

Good Lord with mercie doo forgiue,

the follies of my youth.

In youth I rangde the feelds
where vices all did grow,
In youth alas I wanted grace,
ſuch vice to ouerthrow.
In youth what I thought ſweet,
moſt bitter now I find:
Thus haue the follies of my youth,
with follie kept me blind.
Yet as the eagle caſts her bill,
whereby hir age renueth:
So Lord with mercie doo forgiue,
the follies of my youth: *Amen.*

A Pſalme of reioiſing for *the woonderfull loue of Chriſt*, ratified by his meritorious *death and paſſion for our ſpi-* rituall redemption.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not,
moſt ſhamefull death to take.
By his good will his bloud was ſpilt,
his bodie all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
Since Chriſt ſo deerelie loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els,
in lieu of all his paine.
And that we ſhould ech other loue,
as he vs loou'd before:

So shall his loue abide in vs,
and dwell for euermore.
Let then our loue so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sinne,
with mercie and good will.

AMEN.

A praier for the good estate of Queene ELIZABETH.

THou God that guidst both heauen & earth,
on whom we all depend:
Preserue our Queene in perfect health,
and hir from harme defend.
Conserue hir life in peace to reigne,
augment hir ioies withall:
Increase hir friends, mainteine hir cause,
and heare vs when we call.
So shall all we that faithfull be,
reioise and praise thy name:
O God, ô Christ, ô Holie-ghost,
giue eare and grant the same.

AMEN.

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